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Freemasonry Made Plain

An analysis of the Policy, Rules,
Practices and Tendency
of the Order

by

A Mason Released from his
Obligations of Secrecy



"Perish policy and cunning,
Perish all that fears the light!"

A. G. FUSS, Publisher
Williamsport, Md.

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FREEMASONRY MADE PLAIN.

Many years ago, when I read the precept that old Polonius gave Laertes—

“This above all—to thine own self be true;
And it must follow as the night the day,

Thou canst not then be false to any man.”—

I made TRUTH my motto. As time went on I saw much that was wrong and unjust. Masonry was frequently brought to my attention by its votaries, who impressed upon me the delusion that Masonry is founded on Justice, and that its “mysteries” contain many valuable secrets, and that these would be helpful in teaching—the vocation in which I was then engaged; that all great men had been Masons, and many other fabrications. I was enthusiastic in educational work, and was willing to pay any price for helpful knowledge. I made application to the lodge at my home, was accepted and initiated. To my utter disgust I received nothing of value. When I quietly raised the point that there were no valuable secrets and it looked like paying money for nothing, I was told that my money was given to charity, and should I ever be in need I would be cared for with a brother’s affection. Very pretty, indeed, if true! I swallowed it, however, as thousands of others have done, and made no investigation, not then knowing that “oaths were made to deceive men.”

OBLIGATIONS NOT BINDING.

But here I must allay the anxiety of my mentally hoodwinked brother, whose imagination will present me suffering the hideous penalties of violated obligations, whose repulsiveness would be delightful novelties for the accomplished Chinese highbinders. Not so, brother! Those obligations are not and never were binding, as they were obtained in violation of civil rights by misrepresentation and fraud, and also on the ground that a contract whose terms are contradictory is void.

As every Mason knows, when I was "in due form" (at the altar on my knees), the Master approached me from the East (the Master's seat is called "the East") and addressed me in these words: "Candidate, you are about to take upon yourself a solemn and binding obligation, but I as Master of this lodge assure you that there is nothing therein contained that will compromit [diminish or interfere with] your civil, religious or social duties and privileges,* be they what they may. With this assurance on my part, are you willing to proceed?" The answer being in the affirmative, he continued: "Then say 'I,' give your name in full and repeat after me. 'I,' Albertus G. Fuss, 'of my own free will and accord, in the presence of Almighty God and this worshiped lodge of Ancient Free and Accepted Masons, erected to God and dedicated to the Holy Saints John, do hereby and hereon† solemnly and sincerely promise and

*Some lodges use the phrase, "compromit your duty to your God, your country or yourself." Another variation is: "Nothing therein contained that will conflict with your moral, social or civil duties and privileges, be they what they may."

†This refers to one hand beneath and the other resting upon the Bible, square and compasses.

swear, without hesitation, mental reservation or secret evasion of mind in me whatever, that I will always hail, forever conceal and never reveal any of the secret arts, parts or points of the hidden mysteries of Freemasonry which I have received, am about to receive or may hereafter be instructed in to any person in the world, except it shall be a worthy brother entered apprentice or within the body of a just and duly constituted lodge of such; and not unto him or them until I shall be satisfied by due trial, strict examination or lawful Masonic information that he or they are duly entitled to receive the same.

“Furthermore, I do promise and swear that I will not write, indite, print, paint, stamp, stain, hue, cut, carve, mark or engrave the same upon anything movable or immovable beneath the canopy of heaven whereby or whereon the least word, syllable, letter or character may become legible to myself or intelligible to another whereby the secrets of Freemasonry may be obtained unlawfully, and that though my unworthiness, binding myself under no less a penalty than that of having my throat cut across from ear to ear, my tongue torn out by its roots and my body buried in the rough sands of the sea at low water mark a cable-toe's length from shore, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willfully violate this my solemn obligation of Entered Apprentice, so help me God, and make me steadfast to keep and perform the same.’”

There you have the covenant with the lodge. It is closely woven, isn't it? But do you notice the promise that it should not interfere with my civil duties and privileges? Do you also notice that the foolish knaves have made no provision to keep secret what may be discovered? But then they do not expect a hoodwinked man to see anything. I have found Masonry a web whose warp is deceit and falsehood, and whose

woof is myth and subterfuge used to bind the gullible for the benefit of the crafty. My duty to myself and my fellow-man demands that I shall hold the lodge to its promise which annuls this obligation and allows me to enjoy the cardinal right set forth in the preamble to our Constitution—"Art. 40. That the liberty of the press ought to be inviolably preserved; that every citizen of the State ought to be allowed to speak, write and publish his sentiments on all subjects, being responsible for the abuse of that privilege." Yet they have tried to take away this right, which is deemed by intelligent men the greatest safeguard of our free institutions, as "Eternal vigilance is the price of liberty."

I will now show that Masonry has no hidden secrets, except those contained in the tricks of speech. Every "professional" tramp is in possession of the "hidden mysteries of Freemasonry." "In what we call our 'Travelers' Club' among our mission tramps, I often have men give me the grip of a Mason out of their rags and dirt."—Stephen Merritt, an undertaker and mission worker of New York. Address November 15, 1893. "Since (about two years) the organization of the Association at Baltimore September 1, 1885, there have been discovered, exposed and published for the benefit of contributors no less than 285 frauds and unworthy applicants. Many of these were persons who had for several years made an excellent living by traveling about the country and getting Masonic relief."—1888, Md., 98.* Ma-

*1888 Md. 98 means *The 1888 Grand Lodge Report of Maryland*, page 98 (of the appendix). When references

sonic secrets have been exposed to the world times without number.

"We deplore the tendency to obligate an E. A. [Entered Apprentice], and as soon as he is raised place a cipher [the written secrets] into his hand. We administer an oath, and we say, 'go now and act likewise the lie that was on our lips when we received you as a brother. Masonry is a pretence.'"—Past Grand Master Chadwick of Washington (State)—1908, Md., 119. These ciphers can be obtained from Masonic uniform houses or exposes from National Christian Association, Chicago, Ill.

"Tyler's [the lodge guard] oaths are mere bagatelles to a knowing impostor, and some members of spurious' lodges are said to be ignorant that they are spurious, and they might take the oath conscientiously. Printed and cipher rituals, so safely (?) guarded, have all along furnished them with correct work, so how can we protect ourselves longer, except by documents from known legitimate sources."—Bro. Eggleston of Virginia.—1906, Md., 100.

"One night a telegram came to our blue lodge [in Arizona] from a secretary of an Illinois lodge saying Charles O. Brown, Past Master of No. 20, presented a receipt and was a bright Mason, but was he O. K.? Our secretary replied that Past Master Charles O. Brown of No. 20 had been dead twelve years."—1907, D. C., 328.

To prevent these "impostors" from gaining admission, Past Grand Master Wm. W. Clarke of Kentucky says in reference to "a system of card receipts" that will be effective: "We believe it has not been suggested before, and we claim the credit of making the suggestion that the members be measured according to the Ber-

are not found in the appendix, look at body of report. N. B.—Some years have two reports. The District of Columbia Lodge Report is given credit in the same way.

tillon system, and such measurements be noted on the card." This might save some the humiliation of police measurements.

Here is another authority. Grand Master Charles A. Calderwood of Vermont, in his Grand Lodge address, says: "In these days an examination in the ritual—and that is practically all that the examining committee ever does—affords little proof that an applicant ever sat in a Masonic lodge."—1907, D. C., 497. The same report, on page 483, says: "Among the decisions [by Grand Master of Kansas] was one forbidding the officers to use the cipher rituals [written secrets] while conferring the degrees. It would be interesting to know if this was done to keep the candidate from knowing that the obligations he was taking were a sham, fearing that an honorable man might choose to go no farther and keep his money."—Dr. Brown, the correspondent of the Grand Lodge of South Dakota.—1907, D. C., 483.

Is this not enough testimony to prove that I was entrusted with no secrets? How can I keep that which was not given me?

Not Binding in Law.

Now, let us look at the legal features of this question. Grand Master Shryock, the Masonic luminary of Maryland, says that Masons should not rush into court for redress of their grievances. Commenting on which Grand Secretary Diel of Utah says, "because Masonry was never designed by our fathers that courts should interfere in its affairs."—1890, Md., 69. Why, Brother Shryock, this looks as though legal light is too penetrating. It is harder to hoodwink men in court than in lodges. Every Master Mason will recall the second paragraph of his obligation, which says: "Furthermore, I

do promise and swear that I will support the constitution and by-laws; also all the laws, rules and EDICTS of the same, or of any other Grand Lodge, from whose jurisdiction I may hereafter hail; together with the by-laws, rules and regulations of this or any other lodge of which I may become a member, so far as the same shall come to my knowledge." Do you see what you have promised to obey? All edicts, every order, rule or law the Grand Lodge may promulgate. "There can, we think, be no question that Hiram Lodge is altogether in the wrong, but right or wrong, the power and authority of the Grand Lodge must be sustained."—E. T. Schultz in 1888, Md., 20.

"Usage and custom with our craft command obedience unequivocal within their scope."—Grand Master Vaux of Pennsylvania.—1868, Md., 108.

This smells like monarchy!

You have no choice, according to Masonry, but to obey. What does the civil law say: "A contract which authorized one party to change it in any respect that he chooses would, in effect, be binding upon the other party only, and would leave him at the mercy of the former, and we have said that human language is not strong enough to place a person in that situation."—Justice Vann of the Appellate Division of New York, November 23, 1909. We can readily see why you don't like the courts, Brother Shryock.

The Grand Lodge gives a member nothing and promises him nothing for his money, and a contract, like a note, is void without consideration.

I wonder if our Maryland luminary had this in mind? Its origin would indicate close proximity: "During the anti-Masonic excitement the Grand Lodge of Massachusetts was so embarrassed by its political opponents and the in-

quisitorial methods of State officials that it surrendered its charter, received from the State, and has ever since held its valuable property by the medium of trustees."—E. T. Schultz in 1909, Md., 98. Many others would do likewise under a rigid investigation. Then Masonry will not stand investigation, and they cannot legally enforce any part of the pretended contract.

Not Binding in Ethics.

Masonry teaches that an obligation once assumed can never be broken. They do not hesitate to tell their hoodwinked victims that they are bound by the frightful thing, "indefeasible fealty." (1862, Md., 37.) (A loyalty that cannot be made void, according to my translation.) Then **why do lodges reobligate expelled Masons when reinstating them?** See 1906, Md., 93, and 1907, D. C., 503.

George Washington took the oath of allegiance to England, but when necessity required it he did not hesitate to throw off the voluntary legal obligation. Then why should any man hesitate to throw aside an illegal obligation? Let us consult an authority on ethics: "No man is bound to submit to what he knows is a fraud."—Brother Samuel C. Denson, Most Worshipful Grand Master of California, in 1882, Md., 11.

In Chapter VII of St. Mark we find the Great Teacher of ethics reprehended those who kept their voluntary vows (corban), instead of keeping the commandments and meeting the obligations to their fathers and mothers. An oath to be binding must call God to witness, and the attributes of the Supreme Architect makes it

impossible for Him to sanction evil. This would be necessary in the case of Masonry, and the Divinity would become hypocritical, nullifying His commandments by sanctifying blasphemous oaths imposed by deception and fraud. Therefore, the obligations are not ethically binding. (In this reasoning I have assumed that the initiate was unaware of wrong-doing. A man taking such an obligation, knowing its history and tendency, might present a different question.)

"I believe that Charles G. Finney did the right thing. When he got into Masonry and found it was wrong, he came out and exposed it, and protested against it in the name of God. I believe it is right for a man to break a contract with hell just as soon as possible, and to display it to the world."—"The Ethics of Secrecy," by Rev. A. C. Dixon.

Here is another churchman of highly conscientious scruples attesting, as a high-minded citizen, the illegality, deception and fraud practiced by the Masonic lodge: "Wishing to avail myself of every auxiliary in promoting the glory of God and the happiness of my fellow-men, I readily received the three first degrees. My disappointment none can know but those who have in similar circumstances been led into the same path of folly and sin. I silently retired from the institution, and for three years was hardly known as a Mason. Not being able to advocate its cause from the knowledge I had derived of its principles, and supposing the obligations I had received were morally binding, I could say neither pro nor con concerning it without a violation of my conscience. With these views I embraced an offer to advance into the higher orders of mysticism, and reached forward to attain the desired end. In the reception of the chaptoral degrees my embarrassment increased. When I came to the oath of the Royal Arch Mason, which obligates to de-

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liver a companion 'right or wrong,' I made a full stop, and objected to proceeding. I was then assured in the most positive terms that all would in the end be explained to my full satisfaction. But no such explanation ever took place."—Elder David Bernard, in *Light on Masonry*.*

When my instructor was teaching me the third degree I raised the point that the following clause was in conflict with my duty as a citizen: "Furthermore, I do promise and swear that I will keep the secrets of a worthy Master Mason as secure and inviolate in my breast as they were in his before communication—murder alone excepted, and that at my own discretion."† My instructor told me that this was not binding, but it was retained in order not to modify the "ancient work." I was intuitively skeptical, although I had implicit confidence in Masonry. I had not then seen its sinister working or felt the "curbing power" (1892, Md., 11) with which I was bridled when I was hoodwinked and attired partly in Nature's garb with a rope (cable-tow) about my neck—an ideal candidate for a hangman's services. Since then I have learned that this is a plain violation of law. The Mason held by this tie is a criminal in embryo. The law says that a man (not a professional man of certain classes) who conceals knowledge of crime from the State is an accessory, and is as

*See *A Light to the World*, page 17, published by the U. B. Publishing Establishment, Huntington, Ind.

†Some lodges make this phrase "murder and treason alone excepted," etc. I am inclined to believe the omission of treason is the "work" of the exceptional lodge, as a higher degree makes it a point that these are not excepted.

guilty as the culprit himself. A Mason in possession of such secrets need only to be called as a witness to be in the quandary of perjuring himself before the law or violating the obligations whose penalties are the most hideous imprecations the human mind has been able to devise.† To impose this obligation upon an unsuspecting victim is no less than insidious treason, and should be made a statutory crime with a special penalty.‡ I believe it is in violation of our Common Law—an extra-judicial oath.

Everywhere the order can do any advertising it represents itself as an “ancient and honorable institution.” With every assurance that Masonry was honorable, I embraced its cause. I am now prepared to demonstrate that Masonry is a modern institution devoid of honor, and I renounce its obligations in spite of the Masonic principle of holding a man to a bad bargain (1862, Md., 34).

“I am prepared to complete the demonstration before God and man that the Masonic oaths, obligations and penalties cannot, by any possibility, be reconciled to the laws of morality, of Christianity or of the land.”—J. Q. Adams’ letter to Ed. Livingston.

†The violation of the obligations of Masonry is not perjury in law. If it were, every Mason in the land would be paying dues. From what I am able to learn from the Masonic reports, I believe that not less than one-third of the Masons today have dropped out of the lodge.

‡Vermont has a law on her statute books imposing a fine of from \$50 to \$200 for administering or taking “an oath or affirmation or obligation in the nature of an oath, which is not required or authorized by law.” This was published in the Statutes of 1880, and no doubt is still in force.

"A man convinced against his will
Is of the same opinion still."

And to those who have wronged me and to those who will condemn me through mercenary motives, I will say that, even if my obligations are binding, I am no more guilty than they, and I have the advantage of a clear conscience, in that I am doing my full duty as a citizen for the benefit of my fellow-men. In thus declaring myself I am no longer in danger of having my name used as a "gull trap" in separating unsuspecting victims from their money.

But I will say first that I have never asked the order for anything but the removal of my good name from the blacklist, which they put there without excuse and in violation of the Constitution and By-Laws which they were sworn to support. (See preceding obligation.)

"Who breaks his faith, no faith is held with him."—Du Bartas.

Let us demonstrate.

WHY MASONS DO NOT SOLICIT MEMBERS.

"To no man whatever is the suggestion made to become a Mason. If he enters here at all, it is of his own free will and accord—the result of his own reflection and meditation. Hence he can accuse no one of deception, of false inducement to cross the portals of the lodge."—The Grand Orator of California in 1877, Md., 9.

To put this into plain language, he could get his money back in Common Law, as he receives nothing of value for his money.

Secondly—The Grand Lodge is an incorporated body. Among its powers is that of receiving gifts, but nowhere does it authorize it to sell degrees. Because you have given your money without being asked for it, the law de-

clares your payment a gift. The following is from the pen of E. T. Schultz, Maryland's leading Masonic authority: "When a man joins the Masonic Fraternity and agrees to be subject to its rules and regulations he must abide by the promises and agreements he has VOLUNTARILY made, and he will not be heard in the courts when he seeks to evade them."—Supp. Report without date, about 1892. Of course, the spirit of the law is outraged, but Masonry receives many favors under the delusion that it is a charitable or beneficent order (or a factor in politics).

MINOR NOT ELIGIBLE.

A minor could get his money back on the ground of no consideration on reaching his majority, hence this constitutional provision of the Grand Lodge. Art. XXIII, Sec. 18: "No lodge shall, on any account, initiate a candidate who is under twenty-one years of age."

A SHARP BARGAIN.

Here is another with the earmarks of a sharp bargain. Art. XXIII, Sec. 11: "In no case shall a degree in Masonry be conferred by any lodge upon a credit, but the amount to be paid must accompany the petition." The reason: Many years ago Masonic lodges in New York State tried to collect promissory notes that had been given for the degrees. The victims pleaded want of consideration. Masons then learned that "possession is nine points in law." I am convinced that less than one-half would pay today if degrees were conferred on credit.

Here is still a sharper bargain!

It is hard to fool most men in a large city three times in succession, so, in November,

1866, the Grand Lodge passed this resolution for the "City of Baltimore": "Resolved, That no lodge in the city of Baltimore shall act on any petition for initiation unless the whole amount to be paid for three degrees accompany the petition."—Now Art. XXIII, Sec. 14, of Constitution. Our eminent authority, Brother Schultz, gives the reason: "If the installment plan suggested by Grand Master Russell [California] is adopted, we shall have a number of Entered Apprentices and Fellow-crafts who would never advance, and who, under the system now prevailing in this country of transacting all business in the Master's degree, would, in a Masonic point of view, be 'neither flesh, fish nor fowl.'

"We say, and we say advisedly, that those who cannot, without injustice to themselves or their families, plank down the required amount of fees for the three degrees have no business to seek entrance into the fraternity, and the fraternity has no business to receive applications from them. For corrections of this view of the subject see the Old Regulations, No. VII."—1892, Md., 11.

If Masonry is honorable, why are the degrees sold to Baltimoreans at \$50 lump sum, paid in advance, and to the country people of Maryland as low as \$25 in three installments in advance of each degree? In some cities lodges charge as much as \$100 for the three degrees. Yet Masonry is said to be the same everywhere.

QUALIFICATIONS OF CANDIDATES.

In 1896, Md., 99, we find the following "qualifications of candidates," quoted from Mackey, the authority on Masonic law:

"He must likewise have an estate, office, trade, occupation or some visible way of acquiring an honest livelihood and working in his craft, as becomes the members of this ancient and honorable Fraternity. **Freemasons must**

not only earn what is sufficient for themselves and families, but likewise something to spare for works of charity and for supporting the ancient grandeur and dignity of the Mystic Craft."

"No man confers a favor upon Masonry by condescending to patronize it. Quite the contrary is the fact. Let us act as if we believed this."—Grand Master of Vermont, 1907, Md., 98.

"Remember that it is not Freemasonry that makes the man, but the man that makes Freemasonry honorable or dishonorable."—1882, Md., 82.

"The presumption is that each applicant seeks admission for the good of Masonry. The question for the lodge to determine upon every application is, Will Masonry be benefited?"—1882, Md., p. 102. Philanthropy with a vengeance!

WHY CRIPPLES CANNOT BECOME MASONS.

Masonry claims all the social virtues, including friendship and brotherly love. "Freemasonry is a true brotherhood, and the motives actuating its members are fraternal."—Grand Master Clifford P. McCalla of Pennsylvania, 1889, Md., 130. Yet those who apparently need these blessings most are eternally barred from the lodge. Even a stiff finger joint may cause a man's name to be indelibly written in the list stigmatized by the blackball. Brother E. T. Schultz asks: "Is it not unjust, cruelly unjust, to subject a brother to the stigma of being blackballed for simply not knowing his lesson?" 1906, Md., 27. Then how much greater is the injustice of adding humiliation to misfortune? "Let us throw over into the rubbish," says an eminent Mason, "every unworthy, misshapen stone [applicant], and build the mystic walls only with those

"'Of body perfect,
Mind mature in moral art,
By precept and example.'
—1894, Md., 68.

“‘While your committee hold that the loss of an eye is not of that vital importance as the loss of a limb in the material used in the construction of the edifice, yet the timber used in the erection of this moral temple should be complete in all its parts.’”—1889, Md., 107.

Sophistry! nonsense!! abominable rot!!! What kind of a moral temple can be constructed of physical materials? “The mind’s the standard of the man,” says Watts. Was Burke in his deformity, with his sublime intellect, unable to comprehend Masonry? Was Pope, with his masterly intellect in a body bent into a perpetual “interrogation point”; Sir Walter Scott, in his almost incessant agony, or blind Milton, in his radiant moral light, but physical darkness, inferior to the Masonic snobs who utter such abominable nonsense? Any one of these of the “ancient” rubbish heap would have been ashamed of the above report.

Do Masons not know that literature has been enriched by James Whitcomb Riley with the striking truth of “Tiny Tim,” whom we have seen:

“‘God bless us every one,’ prayed Tiny Tim;

Crippled and dwarfed of body, yet so tall

Of soul we tip-toe earth to look on him,

High towering over all.”

You see, they do not give the real reason, except inadvertently. The ancient law (?) by which they are governed (?) reads: “That no master should take an apprentice * * * unless he be a perfect youth, having no maim or defect in his body that may render him incapable of learning the art.” The Grand Master of New York, in 1861, said: “The law does not require, you will observe, that a candidate

should be physically perfect, but that he should not be so maimed or blemished as to render him incapable of learning and practicing the art. But the same difficulty that has always been in the way still presents itself. If we relax the stringency of our present Regulation, who shall say where the end may be or how long before the crevice, scarcely large enough to admit a man's hand, shall furnish room for the passage of a coach and four? The fear of such a manifest evil has evidently prevented the Grand Lodge from making a definite rule in this matter, yet it must be confessed that, while it is difficult to see why a worthy man who has simply lost a portion of a finger or toe should not be capable of learning and practicing our art, we may, with propriety, gravely hesitate ere we commit to the discretion of the lodges so serious a question, lest they come, little by little, to consider legs and arms of no special importance to Masons."—1861, Md., 29.

Grand Master Lewis Johnson of Nova Scotia (1888) deposed a Master for initiating a one-armed man. In reporting the case, he said:

"The thin end of the wedge having, however, been admitted, what more easy or natural conclusion that an active sympathy for congenital or acquired deformity, with perhaps a just appreciation and admiration for the high moral character and mental endowments of a candidate presenting himself, may serve as the impulse to drive the wedge still farther, until the whole fabric of our ancient landmarks are riven asunder and we lie at the mercy of any and every innovation that expediency may suggest."—1889, Md., 117.

This is plain proof that there is policy in excluding cripples, and Masonry is not entitled to the credit of beneficence for not deigning to take a cripple's money for nothing. Would most cripples of "high moral character and mental endowments," who are naturally vindictive, be

appeased by being told that their money was to be spent for the relief of others, probably less needy than themselves? The well-informed Mason has reason to hesitate when he sees "the point of the wedge" and recalls the powerful club-footed statesman, Thaddeus Stephens, who helped in the almost entire destruction of Masonry three-quarters of a century ago.

Cripples, too, often need assistance. But we have shown you that Masonry is not seeking subjects for munificence. And why should they? If God did not think enough of cripples to make them perfect and keep them perfect, who is so silly as to believe that a corporation (soulless by right of birth) will recognize them in brotherhood?

If this order gives the strong, physically perfect man still greater power and advantage over his fellow-man, it is the most baleful influence that threatens our social fabric; if it gives no advantage, it is a swindle, and its members are dupes. In either case it is a despicable institution. This is plain logic.

THE RIGHTS AND BENEFITS OF MASONRY.

What are the rights and benefits of this great order? Possibly not one Mason in ten thousand can tell you. I have found them in the amendments to the By-Laws of the Grand Lodge of Wyoming, recorded in 1906, Md., 110. Here they are:

"Non-affiliated Masons shall at all times have the right to petition for affiliation; * * * but if such non-affiliate fails to apply for membership within one year from the date of his demit, he shall be debarred from all Masonic rights and privileges, as follows:

"First—He shall not be allowed to visit any lodge.

"Second—He shall not be allowed to appear in any Masonic procession.

"Third—He shall not be entitled to Masonic charity.

"Fourth—He shall not be entitled to Masonic burial."

The losses suffered (?) by the denial of all the rights and privileges are:

"First"—He saves valuable time.

"Second"—He is kept from making a fool of himself, unless he is one. In the latter case it keeps him from displaying his folly.

"Third"—He will be saved humiliation and, likely, disappointment.

"Fourth"—He will not then have his good name used as a "gull-trap."

IS MASONRY "ANCIENT"?

Let Mackey, the leading Masonic authority, answer.

"Ancient was the name assumed by the schismatic body of Masons who, in 1738, seceded from the regular Grand Lodge of England and who insultingly bestowed upon the adherents of that body the title of Moderns."—"Encyclopedia of Masonry" (Philadelphia, 1892).

Now let Past Grand Master and Past Grand High Priest Brother John M. Carter, an eminent Mason of Maryland, answer: "At the November communication, 1797, it was resolved to petition the General Assembly of the State for an Act of Incorporation. It is quite remarkable what difficulty attended this [the lodge was in bad repute—A. G. F.], or rather the repeated efforts to procure a charter. Time and again these were unavailing, nor was a charter granted until 1822, a quarter of a century after the first application. Forty-four years later [1866] an amendment was passed enlarging the

property-holding qualifications and changing the title of the Grand Lodge from Free and Accepted to Ancient Free and Accepted Masons.”—Address at Centennial Celebration in Baltimore, 1887; 1887, Md., 16. Then Masonry became “ancient” in Maryland forty-four years ago by an Act of Incorporation, and, therefore, it is **legally ancient**.

The “Revised Encyclopedia Britannica” says: “The institution [Freemasonry] is not older than the beginning of the eighteenth century.”

Here is the secret of its antiquity: “Masonry and geometry are sometimes used as synonymous terms,” says Thomas Smith Webb in his “Freemasons’ Monitor,” 1818, which gave him authority for declaring that “From the commencement of the world we may trace the foundation of Masonry.” On this ground, Masonry adds four thousand years to the Christian calendar, as the year 1910 in Masonic style is 5910 A. L. (Anno Lucis, in the year of light). Is this fair advertising?

The double meaning of the word Masonry is a well-known trick in language, which logicians call ambiguity.

“Let me say, however, that if Sir Christopher Wren and the long line of eminent Londoners whom Anderson [this man is the oldest authority on Masonry] and other writers of fictitious history have styled Grand Masters had any connection with Masonry, it was with the London guild of builders, and not, so far as we have any evidence, with our secret fraternity.”—**Some Phases of Freemasonry**, by Hon. Wm. H. Upton, A.M., LL.M., F.R.S.A., before Grand Lodge of Washington, D. C., June 11, 1895.

"No intelligent, well-read Mason today pretends to claim for Masonic legends accuracy, or even probability, nor is there and necessity of doing so. The legends of Masonry are simply symbolic parables, and do not require the support of historic probability. When we apply such standards the fabric of Masonic legends clustering around King Solomon's Temple must fall to the ground."—Past Grand Master Wm. M. Shaver; 1906, Md., 43.

The following authoritative Mason, apparently a lover of truth, takes to task Grand Master John D. Drummond of Louisiana for calling King Solomon the first Grand Master. "It is the opinion of the writer that King Solomon's connection with Freemasonry and its antediluvian origin, or even ancient origin, are questions that Grand Masters might let alone. There is certainly nothing in either the Old Testament or in history to corroborate or substantiate such pretensions, and until something is brought to light that will give credence to them, the less we say about them outside our own circle and within our own doors, the better."—Brother Batchelor of Louisiana in 1882, Md., 53.

WHY A MASON WAS NEVER HANGED (?).

There is a popular fallacy that a Mason has never been hanged. Many Masons argue strenuously that this is true, deceiving themselves by a figure of speech known as *ploce* to rhetoricians. Example: "If you are a man, be a man"; that is, be a true man. Now, Masons will say of a member who has committed a crime (unless it is to their interest to protect him) that he was no Mason—only a Mason in name. Some insist that a Mason ceases to be a Mason as soon as he is convicted of crime (not profitable to the lodge). Benedict Arnold, the traitor, is denied by most Masons, yet he was a

member of a lodge of Freemasons. (See 1907, D. C., 438.)

"* * * in 1848 a man was hanged in Barcelona because he was a Mason."—1907, D. C., 514.

The first Grand Chaplain, Dr. Dood of the Grand Lodge of England, was hanged at Tyburn for the crime of forgery.

ALL DISTINGUISHED MEN ARE MASONS (?).

"The good of all ages is ours, and we shall best discharge the debt of gratitude we owe to those from whom we have received these treasures by transmitting them bright and pure to those who shall come after us."—Brother Robert Marshall, Grand Master of N. B.; 1882, Md., 55.

Now, it is a simple figure of rhetoric—metonymy—to put the producer for the thing produced—and we have all good men members of the Masonic order. "Referring to the quotation in the address of Grand Master Shryock from the address of Mr. J. Thomas Scharf on the occasion of the unveiling of the De Kalb Monument, he says:

"The Orator on the occasion alluded to the fact that De Kalb and every one of the generals of the Revolution were Freemasons, with exception of BENEDICT ARNOLD, the traitor. This statement has so often been made that it is thought to be history, but we think we have read that ARNOLD was a Mason, while not all of the other generals were.'

"Brother Hill is right in his strictures; ARNOLD was a Mason, having been a member of a lodge in Connecticut, while it is equally true not all the other generals of the Revolution were Masons. Several Masonic writers, however, have made these assertions, and the

late Brother B. B. French, Grand Master of the District of Columbia, in an address delivered on the occasion of laying the corner-stone of the Washington National Monument July 4, 1848, made the same statement. It was, therefore, quite natural that Mr. Scharf, who is not a Mason, should have used the quotation."—1888, Md., 12.

But, Brother Schultz, where have you put Brother Shryock? That is a clever innuendo. It leaves him no chance to plead ignorance. We shall see if your implication is correct a little later.

MASONRY NOT WORLD-WIDE.

Here is another perennial falsehood I might as well nail right here: "The brotherhood of Masons embraces subjects and citizens of all nations. The language is understood and spoken by all peoples."—Brother Robt. Vaux, Pennsylvania; 1862, Md., 37.

"I think it has been said 'that the distant Chinese, the wild Arab and the American savage will embrace a brother [Freemason] wherever found.'"—Brother Pillans of Alabama; 1889, Md., 7.

An Example of Masonic Policy.

"During the month of August the Boston papers gave illustrated accounts of the funeral services of a distinguished Chinese Mason in that city. I was disappointed that the brethren in Massachusetts did not repudiate the relationship. I have been informed by a distinguished member of the Chinese Legation here that the laws of China forbid all secret societies, and there are no native lodges in China. * * * He also informed us that secret societies exist in China only among the criminal classes of Chinese."—Geo. W. Baird, Past Grand Master; 1907, D. C., 521.

"* * * but we do know that in Latin coun-

tries the laws forbid Masonry.”—Id., 513.

Need I do more than tell you that the Masons of Pennsylvania are unable to gain admission to lodges in other States, and vice versa, with the knowledge gained in their own lodges, to refute this lie that comes from some of the earliest records of Masonry? (See the *Old Manuscript* in Webb’s Monitor, 1818.)

Masonry Cannot Be Exposed (?).

To refute this ancient falsehood, “That the secrets of Freemasonry cannot be divulged” [1892, Md., (May) 89], let me ask why a Grand Lodge should pass a resolution “that each Master be instructed to obtain and destroy all exposés or cipher works of Masonry?” This has lately been done by the Grand Lodge of North Carolina. (See 1909, Md., 64.)

“They are having trouble about lost ciphers [written secrets]. * * * We cannot even assent to the proposition that it is none of our business, for it is the business of every Mason, and we should all continue to demand the burning of every copy everywhere.”—1909, Md., 93. If the secrets could not be divulged, why did Masons murder Morgan?

Truth and Honesty Ignored.

There seems to be an emulation among Grand Masters to see who can use the most pompous and “flowery” language without regard to truth or honesty. Their aim seems to be to perpetuate the hoodwinking of the members of the fraternity, who look upon these wonderful productions with admiration and wonder. Apropos: “Referring to the florid language used sometimes by our Masonic orators, Brother Diel [Utah] is reminded of an oration he heard once at a banquet table in Utah:

“The orator, after telling the brethren what Masonry had done since Adam’s time and would do until the sun would grow dim, said that every great American general, statesman and poet * * * had been Masons; crossing the Atlantic, all prominent Englishmen had taken the Masonic O. B. [obligation], and landing in the Fatherland he knew it all. I stood Schiller, Humboldt, Kant and other famed names, but Dr. Martin Luther was my limit. A horrible sick headache was my excuse for retiring during the oration. I laughed all the way going home, and even laughed in my dreams.’”—1906, Md., 98.

Washington, The “Loyal Mason”(?).

That makes us feel the least bit skeptical about Washington, the “loyal Mason.” Let us investigate. In a letter dated “Richmond, Va., 5th September, 1883,” to “General A. T. C. Pier-son, St. Paul, Minn.,” written by Grand Secretary Wm. B. Issacs of Virginia to prove Wash-ington was Master of a lodge, says: “* * * Was Washington Master of a lodge?” * * * Let me premise by saying that he was initiated in Fredericksburg Lodge, No. 4, in November, 1752, passed in March, 1753, and raised in August, 1753, and his name appears for the last time on the records of that lodge as among the attendants in September, 1753.”—1884, Md., 99.

In many long years, why did he not go back to his dear (?) mother lodge? Let him answer:

“Rev. Ezra Styles Ely, D.D., editor of a religious newspaper, called the *Philadelphian*, stated editorially in the issue of that paper dated July 23, 1830, the views of General Wash-ington as expressed to his aide-de-camp, Jona-than Trumbull, later (1797-1809) Governor of Connecticut. The statement follows:

“‘Hitherto I have neither advocated nor opposed Masonry, unless it be in the relation

of a conversation which passed between General Washington and Governor Jonathan Trumbull, which the latter more than once reported to my father. The latter, when aide-de-camp to the former, asked him if he would advise him to become a Mason. General Washington replied that Masonry was a benevolent institution, which might be employed for the best or worst of purposes, but that for the most part it was merely child's play, and he could not give him any advice on the subject.'"—WAS WASHINGTON A FREEMASON? By Charles A Blanchard, D.D., p. 21.

Is this what an honest, straightforward man would have said? Here is an authority: "No outside influence should be brought to bear on the courts in any given case, but they should be left untrammelled to decide according to the merits of each case. If the Masonic Fraternity should break loose from its ancient moorings and take part in State affairs, in religious affairs, etc., it would soon be turned into an engine of oppression, instead of an angel of mercy, as it is."—Advice to a lodge by Grand Master Anson Ramey of Texas; 1889, Md., 148.

"The only ground of complaint which we can have against the Grand Lodge of New York is that she did not warn us of the existence in her midst of a negro Grand Lodge. The excuse for this is, as I judge from my correspondence with the Grand Master, that they regard it as 'perfectly harmless.' But so it is not regarded by us. Among a population so degraded and ignorant as the negro population of the South our institution, so powerful for good when properly guarded, would be as powerful for mischief when thus abandoned."—Edwin G. Reade, Grand Master of North Carolina; 1867, Md., 47.

"With regard to our secrets, to which some, who know nothing about them, may object, they are only cautionary guards and innocent distinctions by which we can discover a brother from an imposter," etc.—"Freemasons' Monitor," by James Hardie, A.M. (New York, 1819), p. 196.

"Whatever in it [Masonry] is not babyish is dangerous."—Howard Crosby.

The Grand Master, Richard F. Divver, of South Carolina, thus opens his annual address:

"* * * And as I stand today in the Great East and look over this Grand Lodge into the faces of so many of my brethren who have met with me here in days gone by, and who kindly greet me again today, I can but feel that

'I am sitting today in the old playground,
Where you and I have sat so oft together;
And I am thinking of the joys when you and
I were boys
In those happy days gone, boys, forever.'"
1890, Md., 65.

Grand Masters are supreme authorities, so it would seem that Washington spoke with a clear insight, as was his habit.

About 1837 Governor Ritner of Pennsylvania made some unfavorable remarks concerning Masonry, and that Washington was opposed to Masonry. Certain citizens sent a memorial, requesting the House of Representatives to ask the Governor what authority he had for his statements. Governor Ritner, replying, says: "No occurrence of my life ever afforded me greater pleasure than that of being called upon officially to vindicate the memory of Washington from the stigma of adhering to secret combinations. * * * The name of Washington, which has become the watchword of liberty and of national independence throughout the world, is degraded into the office of a Masonic 'gull-trap' at home."*

*For a full discussion of Governor Ritner's reasons for such vigorous language, see Was Washington a Freemason, by Dr. Blanchard, published by the National Christian Association, Chicago, Ill.

Did Washington have Freemasonry in mind when he wrote his FAREWELL ADDRESS? If not, what did he mean by this?—

“All obstruction to execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract or awe the regular deliberations and actions of the constituted authorities are destructive of this fundamental principle [National unity] and of fatal tendency. They serve to organize faction; they give it an artificial and extraordinary force; they put in place of the delegated will of the nation the will of the party, often a small but artful and enterprising minority of the community; and, according to the alternate triumphs of the different parties, tend to make the public administration the mirror of the ill-concerted and incongruous projects of faction, rather than the organ of consistent and wholesome plans, digested by the common councils and modified by mutual interests.

“However, combinations or associations of the above description may now and then answer popular ends; they are likely in the course of time and things to become potent engines by which cunning, ambitious and unprincipled men will be enabled to subvert the power of the people and to usurp for themselves the reins of government, destroying afterwards the very engines which have lifted them to unjust domination.”—Seventeenth and eighteenth paragraphs of WASHINGTON’S FAREWELL ADDRESS, September 17, 1796.

Is this Masonry’s ultimate aim? Let an authority answer: “If all bonds should be broken, all ties rent asunder; if discord, dissension and disruption shall mark the decline and fall of the most wise and wonderful of the governments of mankind, let the Masonic Temples in all States, kingdoms, lands, peoples or confederacies be common refuge of an indestructible

Masonic fraternity."—Richard Vaux of Pennsylvania, Chairman of Committee on Correspondence of Grand Lodge; 1862, Md., 47.

The Baltimore *Sun* of February 11, 1911, shows that Masonry tried to control the United States Senate. The telegram from Joseph C. Simon, a Mason, to Senator Warren was filed with the Commerce Committee. In it he says Philip S. Malcolm "is thirty-third and deputy of Supreme Council in Oregon. Are there not enough of us thirty-thirds in the Senate to prevent unjust opposition waged against him and retain him in office?"

When Washington was made a Mason Mount Vernon was his home. In the "Revised Encyclopedia Britannica, under the title GEORGE WASHINGTON, we find the following: "The war in Virginia being then [1758] at an end, he resigned his post, married Mrs. Custis, a widow, and settled at Mount Vernon.

"Washington's life for the next twenty years was merely that of a typical Virginia planter, a consistent member of the Established (Episcopal) Church, a large slaveholder, a strict but considerate master and a widely trusted man of affairs." You will recall that our good brother Isaacs has told us that Washington's last visit to his lodge was in 1753, the month following his third degree. Was he a "loyal Mason" not to visit his brethren in twenty years of plantation life?

Washington's letter (1798) to Rev. Mr. Snyder of Frederickstown, Md., says, in reference to his presiding over a lodge: "The fact is that I preside over none, nor have I been in one except once or twice within the last thirty years."

Brother Isaacs says Washington acted as Grand Master in laying the corner-stone of the Capitol, in 1793. This may account for his going to the lodge once or twice.

While Chief Justice Marshall was living in Richmond, Va., a Boston newspaper said that he had recommended Masonry. An inquiry was made concerning this and what the Justice knew of Washington's connection with the lodge. In his letter of October 13, 1833, he says:

"I never did utter the words ascribed to me, nor any other words importing the sentiment they convey. I never did say that Masonry is a jewel, and that only the pure in heart and life can appreciate it fully, and that in a free government it must, it will, be protected.

"The resolution also inquires whether as a friend and biographer of Washington I have in my possession or recollection any knowledge of any acts of General Washington, or any documents written by him to Masonic bodies, approving of Masonry. The papers of General Washington were returned many years past to my lamented friend, his nephew, and are now, I believe, in the possession of Mr. Sparks. I do not recollect ever to have heard him utter a syllable on the subject."

Chief Justice Marshall is claimed as an illustrious Mason, because he, too, was hoodwinked in his youth, and evidently wrote it down in his memory, as a prominent Maryland man says he has done, among his "youthful follies."

A General Grand Lodge was contemplated in 1797, but never formed. A bronze medal was struck with the words, "G. Washington, President," with a bust on one side. The other side had "Amor Honor, et Justicia G. W., G. G. M." The initials stand for George Washington, General Grand Master.* A lie in bronze to fool succeeding generations.

*See WAS WASHINGTON A FREEMASON, page 17. Published by National Christian Association, Chicago, Ill.

**Was Washington, as an Honorable Man,
Justified?**

"It is not the unworthy that generally drop out and forsake us. Once within the lodge they are pretty sure to remain, and it is the upright man and honorable Mason that withdraws when he is no longer willing to remain and associate with the unworthy."—Grand Master of Idaho; 1882, Md., 24.

"The Grand Master [of Texas] was obliged to discipline a cunning Mason. * * * When a man is determined to do something real bad he is apt to identify himself with something respectable to divert suspicion. * * * This fellow sought Masonry. It is sometimes believed by profanes that Masons will protect a brother, right or wrong, which no doubt leads many a scamp to alarm our outer door."—Geo. W. Baird, Past Grand Master; 1907, D. C., 491.

"At one of my official lodge visits an educated and cultured brother, who had but recently become a Mason, gave expression to the disappointment felt by him, in attending lodge meetings, at the lack of conversation about and discussion upon Masonic subjects."—Grand Master Philip Henry Emerson of Utah; 1884, Md., 92.

"What can be more discouraging to a man of education and refined feelings and cultivated tastes than to have our beautiful and impressive ceremonies bungled through in the most slipshod manner, without any semblance to the true symbolism. Is it any wonder that such men drop out and join that ever-increasing army of non-affiliates?"—Grand Master Claude E. Sawyer of South Carolina; 1896, Md., 98.

"It is generally the case that by the time a craftsman attains sufficient age and experience to give tone and character and prestige to the Order he retires from its scenes of active labor and becomes either obsolete or a drone in the hive."—Grand Master T. Douglas Harrington of Canada; 1862.

"The unaffiliated Mason is the great evil of Freemasonry everywhere. I am satisfied that one-third of the Masons living within the jurisdiction of this Grand Lodge are unaffiliated, and are thus a standing reproach and shame to the Order."—Grand Master John Tabor Alsap of Arizona; 1884, Md., 8.

"Referring to the subject of non-affiliation, the Grand Master states that although they have added more than fourteen thousand members during the past nine years, yet during that time the losses have been so great that there are six hundred less today than at the beginning of the period named."—Grand Master Elihu Edmundson of Tennessee; 1878, Md., 69.

"In conclusion of his [Brother Collier of Colorado] report he remarks that it is probable that one-fourth of the Masonic fraternity in this country is at present unaffiliated, and that this would add 199,723 to the membership," etc.—1878, Md., 12.

This is certainly selling men "pigs in pokes" and giving them "cats in bags." The enormous graft here represented ought to be enough to deter all honorable men from lending their good names as baits to dupe those whose confidence in their fellow-men springs from innate honor. Now, these have dropped out in spite of such doctrine as this:

"The N. P. D. [non-payment of dues] is one of the most serious evils that affect the welfare and reputation of our Fraternity. * * * I believe that by united effort for the general inculcation of a proper sentiment and of correct views as to the heinous nature of the offense, its frequency can be very greatly reduced. We must never speak of it as a slight offense. It is either a very grave offense or none at all. If the brother is unable, he has committed no offense; if he is able, but unwilling, he has violated his solemn duty, and that wilfully and deliberately. He has disobeyed the By-Laws of his lodge, and he has wronged both his lodge

and his brethren. When we consider the sacred ties [hideous penalties] that bind us together, and when we reflect that these delinquents are men who have passed the test of the ballot—men whom we have greeted as brethren—we cannot believe that one-tenth part of them really understand how immoral, disreputable and disgraceful is their conduct. Surely they know not what they do. I have met with some who consider that lodge dues are like a premium on a policy of insurance—that they had a perfect right to stop payment and let the policy lapse.” Grand Master John S. Tyson of Maryland. (Address to Grand Lodge; 1882, Md., 5.)

Once a Mason, Always a Mason, Eh!!

“The Board of General Purposes presents a list showing the number of brethren in arrears, beginning with 8.01 per cent. in 1900, and increasing uniformly to 18.09 per cent. in 1906. The list is significant; it shows not only an alarming apathy, but an increasing apathy.”—“South Africa”; 1907, D. C., 477.

“The truth of the matter is that, as a general rule, these delinquents care very little whether they are expelled or not.”—Grand Master of Georgia; 1907, Md., 22.

“And if there be any of its sons that are not faithful and refuse affiliation, if remonstrance and counsel and entreaty be not sufficient to induce them to return to their duty, * * * let them wander from the path they ought to pursue and feel and endure in their wanderings the condemnation of their own consciences, as well as that of the more faithful and trustworthy among their brethren. If the loss in his dereliction be on the side of the delinquent, he ought to be made to experience it. * * *

“We venture the assertion that in not one in a thousand expulsions for non-payment of dues is the delinquent too poor to pay his dues. On the other hand, it is because they will not pay, notwithstanding their ability to do so, that they are punished for their delinquency. Cases of

this kind frequently occur, and simply dismissing them from membership is only offering them a reward for the non-fulfilment of a most sacred obligation."—J. N. McJilton of Maryland; 1862, Md., 21.

"Thus a brother who doesn't pay his dues is treated more harshly than one who commits the greatest crime."—1908, Md., 114. This is fraternity!

These dues were sometimes collected by law when Masonry controlled the courts. The one-time famous "Potato Case" of Pennsylvania, in which the lodge sued a member for dues, and, by execution, dug his potatoes and sold them, proved to the lodge that dues are "like the premium on an insurance policy"—uncollectible in law.

"I believe that Masonry has an earnest practical mission; * * * that when it says you shall not throw stones, it means just that, and should be obeyed accordingly; * * * that it requires us religiously to keep all promises and covenants, though made to our disadvantage, and though afterwards we may find that we might have done better."—Grand Master Pierson of Minnesota; 1861, Md., 34.

"Masonry proposes to make its followers just and upright men of use to the community in which they live, not to confine all their good deeds to those who are of the Fraternity, but to extend them to the world, so that many of the craft have taken upon themselves burdens which are hard to bear, and not only that, but they have never been asked to put on the yoke, and certainly they should be the last to complain. It was of their own volition."—1896, Md., 118. What kinds of animals are harnessed with yokes?

IS MASONRY A CHARITABLE ORDER?

Now, Thomas J. Shryock, Grand Master of Maryland, in dedicating the temple in Balti-

more November 16, 1909, said, in his dedicatory address: "It is a solemn function, for we are to dedicate this restored temple to Charity, which is Masonry."—1909, Md., 36. The charter of the Grand Lodge expressly sets forth its plausible excuse for existence: "that the said corporation 'shall, in general, have and exercise all such rights, privileges and immunities as by law are incident or necessary to enable the members of the said society duly and faithfully to execute all things touching and concerning the design and intent thereof for the succor and relief of distressed persons, and for the attainment of other equally laudable objects.'"—1906, Md.; see CONSTITUTION. There would seem to be no doubt of the design, according to these two authorities.

I think it was in the 80's that the charitable proclivities of the Grand Lodge were vested in a Board (formerly lodge) of Relief, whose design seems to be to dispense charity on scientific principles. They take careful methods to exclude all unworthy (not Masons in good standing or their families) applicants. In 1909 Report, page 21, we find this board's expenses. Preceding the disbursements, the report says:

"This board during the last term has been called upon very frequently for assistance, due, possibly, to the very hard times and a severe winter. * * *" It also says: "We have caught and punished several Masonic frauds. Some of them were convicted and are serving time in other cities, and others are published in the monthly warning circulars. * * *

"I again urge upon the craft to refuse all aid to applicants, but to refer them to this board, and proper attention will be given to their appeals; if worthy, they will be relieved, and if

unworthy or undeserving, will be properly dealt with."

Such is the method of dispensing charity. Unworthy, you will note, means a Mason not in good standing in his lodge. Now, in this period of "very hard times and a severe winter," let us follow this good Samaritan's report and see the munificent sum dispensed to worthy persons in Masonic light. "Expended as per vouchers, 1677 to 1756, \$634.16." During the same fiscal period the Grand Lodge collected in the name of charity \$20,133.18, "exclusive of reconstruction funds," and "not including advance receipts for dues, etc." In the same period it expended \$22,724.68.

Quite expensive charity!

The 1908 Report, page 48, charges charity with \$547.40 (semi-annual report). During the year the Grand Lodge expended nearly \$50,000. If you want to see who got the money, look at the report.

The 1906 Report, page 41, says: "The usefulness and liberality of the Lodge of Relief continues to broaden as the years pass by, and the unworthy are being dealt with as they justly merit. * * *" Disbursements, \$645.61. During this period the Grand Treasurer charges the Grand Lodge with \$24,158.09. Masonic charity must be a precious jewel!

The 1896 Report says: "The business of the Lodge of Relief for the term ending this date makes a showing of the depressed state of the times. Fifty cases have been presented to the lodge and assisted; others were rejected for just cause. * * * Disbursements, \$412.37." In the same report we find the Grand Lodge expended over \$36,000.

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Now, charity does not get all it is charged with. Our Maryland brethren do not give us an itemized account, but our good Samaritans of the District of Columbia do. They are both members of the National Association, but their methods may not be identical. Here are the disbursements:

"Relief of applicants.....	\$147 80
On account of funeral expenses.....	70 00
Printing, telegraphing and incidentals.	19 39
Care of room.....	12 00
Salary of secretary.....	100 00
Expenses of delegates to Louisville, Ky.....	123 50
Two years' dues to the National Asso- ciation.....	79 99
Balance on hand November 7, 1907....	31 35
	<hr/>
	\$584 03"

On page 117 of the same report (1907) we find the lodge collected \$10,799.72 and expended \$9825.34. Some items of expenditure are worthy of notice:

"Carriages	\$206 50
Band for corner-stone laying.....	268 00
Choir, corner-stone laying and funerals	36 00
Banquet, corner-stone laying.....	264 00
Entertainment visitors, corner-stone laying.....	39 00
Advertising	18 74"

This is enough to make charity look like a scapegoat!

This display is to advertise the Order. Without it Masonry is doomed. Masons tell us no inducement is offered the "profane." Then why all this advertising? Can you believe they are

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advertising for the benefit of the members? That would be feeding bait to fish already caught. Surely they are not so silly!

In November, 1879, Report we find on page 43 that "the donations have varied from the cost of a night's lodging (15 cents) to \$15." And "it has been found impossible to do justice to several worthy cases. * * *" The disbursements were \$246.45. During the same fiscal period the Grand Lodge expended \$37,512.82.

For a striking case of Masonry's inhumanity to a Mason, see the *Philadelphia North American* of May 16 or 17, 1909, where an old man, Henry H. Davis, 84 years old, a Mason for more than 49 years, once a prosperous man, was allowed to starve in the City of Brotherly Love until he took his own life.

Is that what a man pays his money for during prosperity? I can fill a book with similar reports, but let us avoid this monotony and go to the history of St. John's Lodge, Boston, from 1780 to 1798—18 years—which expended for charity \$35.76, while its receipts and expenditures exceeded \$1800.

If you look at the Constitution (Art. XXIV) of the Grand Lodge you will find that none but Masons in good standing or their families are entitled to CHARITY. One Grand Lodge has decided that a "profane" orphan adopted by a Mason when the second time an orphan is not entitled to Masonic relief.—1878, Md., 71. This is practicing "universal benevolence" with a vengeance! The civil law will not deny such an orphan.

"It has been demonstrated that almost 60 per cent. of the calls upon our benevolence have

been from profanes, and in no way entitled thereto, and this saving effected, and the unfortunate, yet deserving, applicants protected and relieved."—Grand Master Dobbs of New Jersey; 1890, Md., 21.

" * * * 90 per cent. of all Masonic applicants are unworthy."—Pres. Lodge of Relief of Md.; 1888, Md., 85.

IMPEACHMENT OF GRAND LODGE.

The following open accusation, made by a special committee, is enough to make all honorable men blush with shame to hear the attribute of honor attached to Masonry in Maryland: "Appeals are repeatedly made to the Grand Master from those now in want whose contributions helped to build the very walls that now surround us, and who, this moment, could possess many of the comforts of life if our stock had any value. One instance to which we can refer was that of an old brother who had put his savings of \$300 of \$400 in this stock; it was not much, but he gave us all he had. A little while ago, disabled, friendless, without a dollar, he came to the Grand Master and told him that if he could only get the money for his stock he could get admission into one of those admirable institutions established for such cases and be sure of a home and comfort for the rest of his life. Our reply, through the mouth of the Grand Master [as a man he couldn't have done it], was that his stock was not worth a dollar, and he must go back whence he came and continue to live on charity. And yet, brethren, for years we have not so much as turned our hand to give this stock a value in the market."—1878, Md., 42. Yet the Grand Lodge collected about \$20,000 in the name of charity during this year!

The same committee reported, among other things, that this money had been borrowed "with our Masonic honor as collateral."—1878, Md., 39.

In further proof that the Masonic Fraternity is not benevolent or charitable, we quote the following from the address of Grand Master Whitehead of New Jersey to the Grand Lodge, January, 1868: "Everywhere the streams of active benevolence are flowing. In this day no man with charitable impulses need look long for an opportunity for their exercise. On all sides are asylums for the widow and orphan, homes for the destitute, hospitals for the sick, schools for the poor. Never since the development of modern civilization commenced have the feet of Charity been so ready to run on their errand of Mercy and the hand of Wealth so lavish in the distribution of its means. Sorrow has but to make itself known, and the angels fly to its relief. And it must be admitted with **SHAME AND MORTIFICATION** that the charitable man seeking for some plan of systematic benevolence, some avenue through which his charity would be conferred only on those worthy to receive it, would not select the Masonic Fraternity to be the almoner of his bounty."—1868, Md., 83.

Why?

Past Grand Master Ohr responded as follows:

"It has been fifty years since I attended my first annual session in this Grand Lodge. * * * Then one dozen half-alive lodges only survived those days of gross darkness and lowering clouds of anti-Masonic persecution, which had left us few in numbers and weak in faith. * * *

" * * * The day of renewed prosperity was dawning, but it needed that some visible and tangible work of our institution should be made manifest to the outside world to continue and promote the commenced prosperity. Brother Gilman, two or three others now all gone to their rest, with myself, labored earnestly for the establishment of a 'Grand Masonic Home' for the helpless and hopeless widow and orphans and the disabled needy brother, where they could pass their days in peace and comfort.

* * * commencing on a capital of \$700 or \$800, it in a period of about twenty-five years had reached an amount exceeding \$60,000.

"When I began to feel that this one great work of my life was about to be accomplished, a ruthless hand was violently laid upon this sacred fund, and the purpose for which it had been so anxiously and earnestly erected was laid low in the dust. My heart sank in the bitterness of woe. The event [a church home taking a Mason's widow from Bayview Alms-house] he [the Grand Master] narrates could not, would not, have occurred had not unholy hands diverted that Grand Charity Fund from its legitimate purpose."—November, 1890, Md., 43-44.

Here the interference of courts would not have been good for Masonry!

Past Grand Master Charles Webb said he had received the priceless legacy of the Grand Charity Fund, and had guarded it zealously. "If," said he, "Most Worshipful Grand Master, I gave way to my feelings I would perhaps express myself in language more incisive than did my Brother Ohr. * * * But I dare not indulge; words cannot undo that which years ago the authority and power of the gavel did when that sacred fund was so ruthlessly and pitilessly taken from the poor distressed widow and orphan."—1890, Md., 47.

A letter dated 7th February, 1778, attributed by Masons to Frederick the Great of Prussia, contains this excerpt:

"You ['My Very Reverend Fathers'] not only call the Freemasons sorcerers, but a profligate people, precursors of anti-Christ, and you exhort a whole nation to extirpate this cursed race. Thieves, my very Reverend Fathers, do not make it their duty, as we profess, to assist the poor and the orphans—thieves often rob them of their inheritance and grow fat on the spoils, leading a life of idleness and hypocrisy;

thieves deceive people, Freemasons enlighten them."—Quoted in 1889, Md., 139.

"The report [Missouri] on grievance and appeals covers twenty-five pages. While it is an admirable record, viewed from a judicial standpoint, it contains many names and offenses which, if in the hands of enemies of Masonry, would enable them to cite horrible examples, greatly to our discomfort."—1907, D. C., 411.

Was Frederick the Great fooled the same as Henry VI? James Hardie, in his "New Freemasons' Monitor" (1819), cites an old record, which says "that the charges and laws of the Freemasons have been seen and perused by our late sovereign, King Henry VI, and by the lords of his most honorable council, who have approved of them.'"

Ancient Charges.

"You shall be true to the King, the master you serve and the fraternity in which you are admitted, etc."—The same author, p. 202.

In addition to this, he tells us that "in the third year of Henry VI an act was passed to abolish the society of Masons, * * * yet this act was afterwards virtually repealed, and even before that King Henry and several lords of his court became fellows of the craft." The reading of the charges, evidently prepared for him, seems to have made him a Mason, as no King would submit to the humiliation of a malefactor's garb and other mummery. They certainly did not swear him to keep secret from the King both murder and treason at his own discretion.

What Is Masonry?

I think we have demonstrated by the testimony of Masons that Masonry is not charity.

Then what is it? Hear one of the leading authorities:

"The institution of Freemasonry is not only a mystery and a paradox to the uninitiated, but the conceptions which are entertained of it by the initiated themselves are frequently unfounded and erroneous."—Grand Master Whitehead of New Jersey; 1868, Md., 81.

"Your committee are fully satisfied that many sever their connection with the lodges because they have not learned what Masonry is, either by their own fault or the fault of the lodge, the officers of which, in all probability, did not know, and, therefore, could not teach, or the individual had neither the heart or mind to appreciate. In the latter case, he is best outside; in the former, the penalty belongs to the lodge, and should not be inflicted on the individual."—1861, Md., 21.

"Let our young brethren be encouraged to study the book of Nehemiah, especially the fourth chapter. Such study will throw light upon the Masonic rituals. The Bible is full of Masonry, and the study of the Bible is the true source of enlightenment in relation to Masonic mysteries."—Brother McJilton; 1862, Md., 26.

Here are others whose words are virtually Masonic law:

"If Masonry is anything, it is morality."—Brother Vincil of Missouri; 1888, Md., 84.

"Masonry is the daughter of peace."—Grand Master Palge of New York; 1865, Md., 13.

"Masonry is a charitable institution, and not a beneficial one."—Grand Master of Michigan; 1865, Md., 63.

"The pithy and comprehensive statement that Freemasonry is 'a beautiful system of morality, veiled in allegory and illustrated by symbols,' shall not receive contradiction from me."—Grand Master Whitehead of New Jersey; 1868, Md., 85.

"Masonry is a system of labor."—Grand Orator Bromwell of Illinois; 1862, Md., 29.

"Briefly we may represent Masonry as the erection of a moral temple."—J. N. McGilton of Maryland; 1862, Md., 26.

"We are assailed by a swarm of societies that promise greater personal benefits in many ways, but none of them seek the objects that Masonry was instituted for among men; that is to do as much as possible for others, asking as little as possible for ourselves."—Brother Hedges of Montana; 1884, Md., 56.

"Among the first influences which the Order exerts on its members is the sacrifice of self for the benefit of all."—Brother Vaux of Pennsylvania; 1862, Md., 39.

"'Order is heaven's first law'—obedience to that law the sure passport to success on earth, and in this we trace the true secret of Masonic triumph and Masonic perpetuity."—Grand Master of Pennsylvania; 1865, Md., 18.

"The government of Grand Lodges is therefore completely despotic. While a Grand Lodge exists its edicts must be obeyed without examination by its subordinate lodges."—A. G. Mackey (33d degree), Lexicon, p. 183. (Mackey is the leading Masonic authority.)

"Masonry is Government."—Right Worshipful O. P. Spera of Ohio, 1865; Jewels Masonic Oratory, p. 50.

"Masonry teaches lessons for all peoples and all times and all epochs in history, past or future." [Note "future," and you will see he had a pipe dream.]—Robert Vaux of Pennsylvania; 1862, Md., 45.

"I hold that the central idea of Masonry, the foundation stone upon which the superstructure rests, is the recognition and practical application of the great principle of the universal Brotherhood of Man."—Grand Master Whitehead of New Jersey; 1868, Md., 83.

"Masonry is a sovereignty and a law unto itself."—Brother Robert Vaux of Pennsylvania; 1862, Md., 45

"Freemasonry is a school in which, * * * the best, the wisest, the purest of mankind have sought to solve the riddle of all ages and find all that man may know, learn, fear or hope.

"But misunderstand me not. Freemasonry is a school, not a schoolmaster; a porch, not a Zeno; a place for study, not a teacher. They speak carelessly or of little knowledge who declare that Masonry 'teaches' this or 'teaches' that. She dogmatically declares little or nothing."—Hon. Wm. H. Upton, Grand Orator, etc.

Masons are like the blind men seeing the elephant. He was too big for them to examine all over, so one declared him a tree (leg); another, a snake (trunk); another, a wall (side); another, a spear (tusk), and still another, a rope (tail). So in Masonry one sees charity; another, morality; another, philanthropy; another, law, etc. These are only means of deception, and a little later I will show you the Masonic elephant. Let us take some more testimony:

"Some of the results of this decay of knowledge are too plain and too painful to dwell upon, but too pregnant with ill omen to be ignored. Interest in the craft flags; half of our members become non-affiliates, or cease to attend lodge. * * *

"The causes of this state of affairs are too numerous to be specified now, and are important only in so far as a knowledge of them suggests a remedy. Perhaps the trouble began as soon after 1723 as a Master was able to excuse himself for not properly instructing an initiate by saying, 'Explanations of all these points may be found in ye book printed by Brother Anderson,* with which it is hoped you

*In Mackey's Encyclopedia of Freemasonry, page 68, we find this concerning "ye book" of Bro. Anderson: "The history of Masonry which precedes these [old charges and General Regulations] and constitutes the body of the work, is fanciful, unreliable and pretentious to a degree that often leads to absurdity."

will soon make yourself familiar.' Much was due also to the wrong direction in which inquiring minds were diverted by the Charletans who overran Europe in the last century and, to make a market for their side degrees, taught that 'the Masters' degree is incomplete,' and that they alone possessed the 'true word' and the genuine 'secrets of a Master Mason.' Their astonishing success was due to an utter misapprehension of the very nature of our institution and to ignorance of the finest allegory in Masonry, the sublime allegory of the 'LOST WORD.' The fiction that the Masters' degree is incomplete is a vile abortion, begotten by deceit on the body of ignorance. No Mason who understands that 'Masonry is a search for that which was lost' and appreciates the force of the finest of definitions will expect ever to hear 'the true word' from mortal tongue, for the word we seek is the Word which 'was in the beginning with God,' the Word by which 'the heavens were of old and the earth standing out of the water and in the water,' and 'the heavens and the earth which are now, by the same Word, kept in store' [II Peter: 3]. Our search for a perfect knowledge of God and truth—the Alpha and Omega of Masonry—must continue through all time; perhaps throughout eternity. Here we know, in part, and we prophesy, in part, and see through a glass darkly, but not till this mortal shall have put on immortality shall we fully comprehend that Word, which to know aright is life everlasting."—Oration—"A Plea for the Teachings of Masonry." By Wm. H. Upton, A.M., LL.M., F.R.S.A., Grand Orator before Grand Lodge of the District of Columbia, June 14, 1893.

"Here is a stock oration used at the laying of corner-stones. I quote it here so it can easily be compared with the foregoing:

"Know all of you who hear me. We proclaim ourselves free and lawful Masons, true to the laws of our country, professing to fear God and to confer benefits on mankind. We practice

universal benevolence toward all. We have secrets concealed from the eyes of men which may not be revealed to any but Masons, and which no coven [dog or eavesdropper] has yet discovered; they are, however, lawful and honorable. Unless our Craft were good and our calling honest these secrets would not have existed for so many generations, nor should we have had so many illustrious personages as Brethren of our Order, always ready to sanction our proceedings and contribute to our welfare. We are assembled in the broad face of open day, under the canopy of heaven, to lay the corner-stone of this building. May God prosper our handiwork as it shall most please Him, and may His blessing be with those who are to complete what is here begun."—Public address of Grand Master at the laying of the corner-stone of United States Postoffice and Courthouse, Baltimore, Md., November 21, 1882; appendix to 1882, Md. (See 1866, Md., 8, and 1910, Md., 36.) The last reference is to the "laying of the corner-stone of the Parish House for St. James Church, Irvington," where, according to this record, Grand Master Shryock delivered a large part of this stock oration verbatim. Is it honorable to deceive young men by such scurvy misrepresentation?

Here is one of the landmarks of Freemasonry: "That the secrets of Freemasonry cannot be divulged."—1892, Md., 89.

By carefully noting the language you will see the secrets of Masonry are "a lost word"—a fiction—which nobody ever knew or can know.

Are Masons law-abiding when the law says they shall not administer oaths and they do it?

Does age make criminals venerable? The real solution is—"There's a fool born every minute."

The Masonic order points to its successful men as examples of what Masonry does for a

man. This is a deception, because they choose the eminently successful or those with the best prospects. In proof of this I cite the roping in of both Roosevelt and Taft after they became Presidents. Did Masonry help Roosevelt when Bryan, a Knight Templar, ran against him? I have no doubt it did.

"The character of Masonry is supposed by some of its membership to be of constitutional form and government. This is an error which, if universally indulged, would be fatal not only to the distinctive impress, but to the very life of the institution."—1862, Md., 16.

Here is proof of more misrepresentation: "But may we not have some cause to accuse ourselves for the indifference of those who fall from our ranks? Masonry makes certain very comprehensive claims for itself, and the promises of knowledge to be gained and intellectual and moral advantages to be derived are doubtless attractive to many. These enter the Fraternity without thought or care of material benefits. * * * There is no royal road to learning in Masonry or elsewhere. But the inquirer, led by previous information and common report to expect much, is enthusiastic and eager to learn. In the average lodge, what does he find? A set of men concerned only in accurate rendition of a ritual, the meaning of which they have never fathomed. [If they had, they wouldn't be there.] To the neophyte's inquiries these can only suggest that he, too, shall transform himself into a phonograph and become a 'bright Mason.' Some there are who prove for themselves that Masonry is the repository of ancient and valuable knowledge [nonsense] (J. M. O., 86); who meet difficulties and conquer them; who detect the ignorance of their teachers [if this be true, and it has been my experience, too, then why should it not be considered the crime of false pretense and punished accordingly?], and seek to the very heart

of the craft for its long-descended wisdom [grafters]. But with many others [who have judgments] the enthusiasm dies, disgust succeeds to eagerness; they have no desire for parrot-like perfection in meaningless words, and these fall out from among the brethren: 'They are not Masons at heart,' says Brother Barlow. Masonry has its moral side, abounding in good works [see the enormous (?) sums devoted to charity and how they do it], as is related in detail at banquets and by rhetorical brethren at Grand Lodgesessions. [An admirable example of irony, the dry mock—hit them again, brother, you are a Mason!] But Masonry also represents an intellectual gain to the entrant, or has not served its full and most noble purpose. [I am sorry, "Brother Morcombe," you have not investigated its purpose, which is the third person of the Masonic trinity, God, Geometry and Graft.] No man ever yet became a real and full-rounded Mason by intuition. Either he has served under a skilful craftsman or he has, through and despite an infinite series of blunders and trials, perfected himself in the knowledge a Master Workman should possess. [Masonry, "Brother," never helped such a man, but it has hindered many such men in their efforts by disappointing, persecuting and dispiriting them. This is one of the evils of Masonry.] Before we blame the deserters *en bloc*, let us first ascertain if we have fulfilled all promises—whether the lodge or fraternity at large is living to fullest measure of opportunity."—1906, Md., 40.

Among the decisions of the Grand Masters of West Virginia in the Report of the Grand Lodge of Maryland, 1882, p. 98, is the following:

"A W.[orshipful] M.[aster], on his departure for the Grand Lodge, applied to the treasurer of his lodge for the Grand Lodge dues, stating that the secretary was not at home and the exact amount could not be ascertained. The treasurer, without an order from the lodge, gave to the W. M. \$50. The W. M. has neglected

and refused to refund to the treasurer the balance of \$11. Can the lodge be held liable to the treasurer for the \$11?

"Answer—No; the treasurer had no authority to pay out the funds of the lodge, except upon the order of the W. M. and with the consent of the lodge."

Such is Masonry!

Some lodges recently left the Grand Lodge of Scotland and affiliated with the Grand Lodge of Queensland. Here is a comment by Dr. S. A. Brown of South Dakota, quoted in 1907, D. C. Report, p. 482:

"Scotland meanwhile has a gold mine. It can sue in the courts and take all the property and funds of the departing lodge. The last one yielded a juicy morsel of \$2500."

A word to the wise is sufficient!

THE MASONIC ELEPHANT.

The careful reader saw the Masonic elephant in the preceding paragraphs. His name is **Graft**. If you wish to know who are getting the gate receipts consult the expense account of any Grand Lodge report.

A New Emblem.

Let us suggest an improved emblem with its symbolic meaning to complete the Masonic ritual:

GOD
EOMETRY
RAFT

"Symbolically, my brother, **GRAFT** is of ancient origin and fully as old as Masonry; but, strange to say, it had no genteel name until recent years. It is the most polished form of acquiring wealth, except by inheritance; and I may say that when we analyze this symbol in

its modern perfection and the light of Masonry, we cannot help believing that the former method is neither operative nor speculative on the part of the beneficiary, as a fool, my brother, can inherit wealth; but it requires polished manners to graft. For the attributes of a gentleman, my brother, you will, at your leisure, consult the famous LETTERS of our renowned brother (Masonry claims all great men), LORD CHESTERFIELD, TO HIS SON. You will notice, my brother, that in this symbol is expressed real personal merit and the highest development of the sense of touch, which has already been illustrated and explained to you. When you can sell blue sky in quarter sections and rainbows in slices in January, and make it a real pleasure for a fool to part with his money, report, in due form, and (for \$10) we will make you a Past Master that you may have greater prestige in working your fellow-men."

SCIENCE.

"Within her courts [Masonic Temple] is the home of every science and the throne of every virtue."—Grand Orator Bromwell of Illinois; 1862, Md., 28. Hon. Cadwalader D. Colden of New York said in 1830 "that all the science ever taught in the lodge may be compassed in the few following words, viz: that the sun rises in the east and sets in the west; that the sun rules the day and the moon rules the night!" As an ex-teacher of science I can attest this statement.

FREE.

Men are led to believe or deceive themselves by believing that "Free" gives some advantage.

they do not enjoy; but the man who allows the halter (cable-toe) to be tied in a draw-knot around his neck becomes an abject slave sworn to obey all edicts and summonses, whether they are right or wrong, legal or illegal. According to their doctrines they own their members body, soul and pocketbook. Masonry requires free-born men.

MASONRY AND GOVERNMENT.

? Masonry professes loyalty to established government. 1882, Md., 90, says: "That he [a Mason] must be loyal to the government under which he lives, and yield a willing obedience to all its laws." 1865, Md., 20, says: "Our ancient and honorable Order has never taken part in conspiracies against government, since this is forbidden."

You will recall that I have shown you that in the obligation of the Master Mason keeping treason secret is elective or discretionary, some lodges do not except treason, but murder alone.

One prominent Mason (Grand Master Nickerson of Massachusetts in 1887, Md., 79) wonders why historians give Masonry no credit for the part it took in inciting our Colonies to rebellion against the British Government. L. S. Myler, in his preface to *Jewels of Masonic Oratory*, says "that the historic 'Boston tea party' was an adjourned Masonic Lodge." This was an act of treason until it was sanctioned by the arbitrament of a seven-year war.

In 1866, Md., 45, we find "His Holiness Pius IX" issued "a denunciatory edict" "against Free Masonry." "He calls it a dangerous secret society, which he says is being used for the subversion of governments."

Does Masonry contemplate unlawful acts? If not, how do you account for this?

"He [Grand Master Harrison of Delaware] ruled that to incorporate a lodge was both unnecessary and dangerous for the following reasons:

"'An incorporated body becomes subject to the surveillance of the courts of law, from which an unincorporated lodge escapes * *.'" —1896, Md., 20; see also 1888, Md., 71, and 1867, Md., 34.

When William Morgan was murdered in New York the wheels of justice were locked for a considerable time.* It was only after the formation of the Anti-Masonic party and the denunciation of the Order by nearly all its members that the courts became free to act. Hear the confession of this authority:

"Freemasonry has all the while pursued the even tenor of her way. Surviving alike the conspiracies of the illuminati and the open persecution of the Morgan zealots, it has risen, Phoenix like, from the ashes of its destruction, purified by the fire. It has presided at the birth of nations, stood sponsor at their baptism and united in requiems for their repose." —Past Grand Master and Past Grand High President of Maryland John M. Carter; 1887, Md., p. 59 of his centennial oration.

How could Masonry be purified if it was pure? (Possibly it may need more purification!) Let us quote this authority against himself: "On the fourth of May, 1844, the Grand Lodge, by a very narrow majority, determined to attend the funeral of Brother David Barnum on the following day in formal pro-

*For a history of this murder, write the National Christian Association, Chicago, or the U. B. Publishing House, Huntington, Ind.

cession. Had such an occurrence taken place from six to ten years before, those participating in the procession would probably have been lynched, or at any rate tarred and feathered."—Same oration, page 28.

It must have a peculiar tenor if this was even!

The disappearance of the murderer of Elsie Sigel, a mission worker of New York, is accounted for by a member of the Chinese colony of Denver, who said: "Only God can find Leon Ling now. He is under the protection of Masons and is being aided by them in his effort to escape the police. Unless further facts come to light proving his guilt, he will never be delivered to the officers by his own people."—Baltimore American, July 15, 1909. I believe Leon Ling has not been captured.

Now, does Masonry interfere with the administration of civil law? Let Brother Carter again answer: "When the Morgan craze raged in the State of New York an unaffiliated Mason, DeWitt Clinton, was called upon to serve as Grand Master and defeated the plots of scheming men."—1890, Md., 49.

As DeWitt Clinton was Governor of the State of New York at this time, it is a telling illustration of Masonic policy. What would they do in absolute control of civil government?

In the Philadelphia Record of May 23 (or 24), 1909, we find this article:

"ASKS MASONS TO AID MORSE.

**"Friend Hopes Thus to Get Convicted Banker
Out on Bail.**

[**"Special to the Record.]**

"New York, May 23.—Max C. Baum, a real estate dealer, who stands high in Masonic cir-

cles, is arousing the Masons of the United States to the support of Charles W. Morse in the convicted banker's attempt to get out of the Tombs on bail.

"To this end Mr. Baum is planning a mass-meeting of Morse's Masonic and other friends to devise means of assisting the banker. Mr. Baum is writing letters to prominent Masons all over the country, enlisting their co-operation, and as part of his campaign has written to President Taft as a fellow-Mason. President Taft has notified Mr. Baum that his letter has been called to the attention of Attorney-General Wickersham."

It is not hard to see why President Taft was inveigled into the Order.

"While it behooves the Mason, in accordance with the time-honored laws of the craft as such, to keep aloof from all political concerns, it is yet his duty as a member of a world-wide organization, powerful in its isolation, strong in the oneness of its purpose, to take a comprehensive view of the affairs of this life, and in the faithful performance of his individual duties to seek in all the aggrandizement of our ancient and beloved Order in the furtherance of those objects for which it exists. This fact we shall do well to bear in mind."—Grand Master of Canada; 1866, Md., 9.

In Buffalo, N. Y., a few years ago a number of Masons were sent to the penitentiary for what was known as "THE GRAVEYARD GRAFT." The State and city decided to build an armory on an old cemetery. A decent removal of the dead became necessary. A number of Masons formed a conspiracy and one of their number got the contract to remove the dead at \$14 per body. When a human bone was found it constituted a body unless it was large enough to break into two, when it was

buried as two bodies. Many dead are said to be sleeping in a score of graves. The conspiracy was discovered through the enormous cost. A number of the wrong-doers, all Masons, were caught and sent to Auburn Prison. It was afterwards reported that the Masons in Auburn had applied for a dispensation to open a lodge for the good of Masonry.

This is one of the great evils of Masonry. I have shown you in the Master's obligation that a Mason is bound to keep secret everything received in confidence from a Mason, except murder and treason. For this reason a Mason bound by his obligations is not fit for positions of public trust.

Grover Cleveland cleared the city hall of grafters when he was Mayor of Buffalo, and no man has ever been more bitterly opposed by Masons in his political career than Cleveland. This is one man I have never heard claimed as a Mason.

"Russia, Spain, Portugal, Naples and Rome make Freemasonry a capital offense. There is no crime in the mummery to die for under the gallows; the offense lies in the political use made of Freemasonry, dangerous to all governments. The sovereigns of France, England, Prussia, Netherlands, Sweden and Brazil take the fraternity under the royal guardianship. This is not because their majesties love the farce of the lodge-room, but they fear its political tendency."—Henry Dana Ward of New York: **THE PROCEEDINGS** of the U. S. Anti-Masonic Convention, Philadelphia, September 11, 1830, p. 35.

"The Royal Arch Chapter does not exist in England."—1907, D. C., 335.

The Reason.—The statute restricting Masonry in England bears date of the thirty-ninth

year of George III, and forbids the increase of the number of lodges, restricting them to the first three degrees.

The following sounds like a confidence game: "The private characters, indeed, as well as the public situations of those individuals who are now Grand Masters of the Order, are a sufficient pledge to the legislature and the uninitiated public that Freemasonry will preserve in these kingdoms its ancient purity and simplicity, and that it will ever continue to be the foe of despotism and oppression, the enemy of superstition and fanaticism, the promoter of civilization and good order and the true friend of benevolence and unaffected piety."—The Universal Masonic Library, Vol. VIII, end of book.

Can the leaders of Masonry be trusted? I have already proved to you by their own unguarded testimony that the best men drop out. It does not take very wide experience to estimate the characters of men who use such scurvy tricks of deception as I have demonstrated to you. Many of the leaders today are men of the most ambitious type, seeking office and its spoils, and are masters of that art of self-poise coming from egregious egotism, audacity, cunning and mendacity so characteristic of the charletans of mesmerism, hypnotism, clairvoyance and fortune-telling. They are not high-minded men of liberal education, but the tinselled, self-bedecked crumb-picking cowens following the feasts of literature, science, art and philanthropy.

"I have seldom known any one who deserted truth in trifles that could be trusted in matters of importance."—Paley.

Hear what a leading Mason has to say of one of our eminent Grand Masters:

"The king can do no wrong! God save the king! The Grand Master is a prerogativist of the first water and carries high-flown ideas of what it means to sit alone on the throne and wear his hat* in good company. Just hear him discourse regarding the infallible Masonic Pope:

"I report my action upon all these requests for dispensation for the information of the brethren, believing, as stated by my predecessor, that they are entitled to be advised fully of the official acts of the Grand Master; at the same time, however, being of the same opinion as my predecessor that the dispensing power of the Grand Master is a discretionary authority not subject to review by the Grand Lodge.'"

"One short year makes many dictators! Get thee behind me, Satan!"—Past Grand Master Harry T. Howard of Mississippi; 1907, D. C., 409.

THE PHILOSOPHY OF MASONRY.

"As a rule, [Grand] Lecturers are concerned only in juggling with words."—Past Grand Master Harry T. Howard; 1907, D. C., 409.

Weishaupt, an accomplished Mason, the founder of the Illuminati, tells us about mysteries: "Of all the means I know to lead men, the most effectual is a concealed mystery. The hankering of the mind is irresistible, and if once a man has taken it into his head that there is a mystery in a thing, it is impossible to get it out, either by argument or experience. And, then we can so change notions by merely chang-

*The Grand Master and many masters wear their "silk hats" in lodge, as proud as peacocks with big tail feathers.

ing a word. What [is] more contemptible than fanaticism? but call it enthusiasm; then add the little word noble, and you may lead him over the world."—Quoted from the private correspondence of Weishaupt by Prof. John Robison in "Proof of a Conspiracy Against All the Religions and Governments of Europe Carried on in the Secret Meetings of Freemasons, Illuminati," etc.; Philadelphia, 1798, p. 168.

"No, no; it is all a trick; he must be kept like a child, amused with rattles and stars and ribands—and all the satisfaction he obtains is, like the Masons, the diversion of seeing others running the same gauntlet."—Id., p. 169.

Masonry advertises that it has secrets. "It is a temple of Freemasons. In it our esoteric [secret] rites are to be performed. In these mysteries are enshrined eternal truths."—Oration, Past Grand Master Richard Vaux of Pennsylvania, at dedication Baltimore temple; 1893, Md., 29.

"In the case of Masonry He [God] has filled it with beauty within and protected it with mystery round about. That mystery, like a magnet, attracts the attention of the profane world; it commands the admiration of the non-initiate and induces him to seek membership in the Order."—John T. Hicks, Grand Orator of Arkansas; 1896, *Jewels of Masonic Oratory*, p. 363.

"The ceremony [laying corner-stones], when properly performed, is beautiful, impressive and instructive, and inspires the profane with a high opinion of the teachings of our Fraternity."—Grand Master Sam'l M. Gattes of South Carolina; 1909, Md., 63.

I have shown you that men do not understand the meaning of Masonry, and it is a weakness of human nature to attribute many qualities of grandeur, sublimity and power to the mys-

terious. "We are proud of our Fraternity, and of our connection therewith, but is it not true that our pride is sometimes based upon an exalted idea of the power and grandeur of the Order, rather than upon a proper appreciation of its moral framework?"—Grand Master Davis of Idaho; 1888, Md., 148. This is one of the forces that holds some initiates for a while.

Many Masons are loath to admit that they see nothing but "the third degree" in the performance. Some who see nothing else in it are apt to be politely told that they "ain't got brains enough to see the beauty in the work." Some men bedeck themselves with an emblem to say to their friends: "I know something I ain't going to tell," and then the "profanes" have the same feelings aroused that puzzled us so much when a teasing imp first sounded these words into our ears. How our childish minds were puzzled! And then, when our curiosity was almost unbearable, he said: "Three little niggers in a peanut shell!" Then we felt the same chagrin that we felt when the master of the lodge told us of the three kings having a secret word which nobody else knew, but that word was lost, and it is the task "of future generations to search for it and bring it to light." This is the great secret—the hidden mystery—the one that cannot be divulged. There you have the "three little niggers in a peanut shell."

(But what I would like some wise Mason to explain is how the three Jubels, who murdered Hiram Abiff, could use the word in foreign lands to get a master's wages when that word was known only to the three kings, or why a sprig of cassia cannot be found in King Solomon's country.)

"Thousands have found their interest flag with the gratification of their curiosity."—John H. B. Latrobe, P. G. M., P. H. P., etc., in address at laying corner-stone of Masonic Temple, Baltimore, 1866.

The tricks of speech which I have pointed out form much of the pleasing novelty to men of limited learning who are for a time charmed by them. Thomas Smith Webb, in his "Freemasons' Monitor," gives us the following reason for this: "It is a weakness of human nature that men are generally more charmed with novelty than the real worth or intrinsic value of things. Novelty influences all our actions and determinations. What is new or difficult in the acquisition, however trifling or insignificant, readily captivates the imagination and ensures a temporary admiration, while what is familiar or easily attained, however noble and eminent for its utility, is sure to be disregarded by the giddy and unthinking.

"Were the privileges of Masonry to be indiscriminately bestowed, the design of the institution would be subverted, and, being familiar, like many other important matters, would soon lose their value and sink into disregard."—"Freemasons' Monitor," 1816, pp. 16-17.

The "moral derelicts" take the initiation as an immense joke. To them the "horse play" gives a man his "money's worth" in "the third degree." (From which the police "third degree" gets its name.) In turn, they get satisfaction in seeing others humiliated and disappointed as they were.

"The pleasure, no doubt, is as great
Of being cheated as to cheat."

—Butler.

Then there are those who are ashamed to admit that they were disappointed, and are willing to swear that Masonry is worth the money. Others stay in to avoid the ill-will occasioned by getting out.

"Honor" and empty titles (of 12,838 Masons in Maryland, 1291 were Past Masters in 1908) are conferred for faithful service, and many of the mentally hoodwinked men of good character lose sight of the means by which they are attaining distinction. "What is ambition? 'Tis a glorious cheat!"

Love of authority—the master rules in imitation of King Solomon, an absolute monarch—“mutual admiration,” graft and eating (often at the expense of the initiate, and sometimes the bill is sent to him after it is over) are all embraced in the composite forces of cohesion.

Why Women Are Not Made Masons.

“Women are fickle and impatient. * * * To rest seriously in one rank and to be still and silent when they have found out that the whole is a cheat (hear the words of an experienced Mason) is a task of which they are incapable. They have not our motives to persevere for years, allowing themselves to be led about and even then to hold their tongues when they find that they have been deceived.”—Prof. Robison on Conspiracy; p. 134.

The Boast of Masonry and Why a Mormon Cannot Become a Mason.

Nearly every Masonic orator boasts of Masonry's stability. Here is a sample: “Free Masonry * * * established so firmly that no attacks from without can disturb it, goes on its quiet way, confident in its strength and stability.”—Grand Master Wells of Massachusetts; 1892, Md., 65. Now let us quote an authority against an authority. Masonry, according to this luminary, is vulnerable: “We say to the priests of the Latter-day Church, you cannot enter our lodge-rooms—you surrender all to an unholy priesthood. You have heretofore sacrificed the sacred obligations of our beloved Order, and we believe you would do the same again. Stand aside; we want none of you. Such a wound as you gave Masonry in Nauvoo is not easily healed, and no Latter-day saint is, or can become, a member of our Order in this jurisdiction.”—Grand Master James M. Orr of Utah; 1878, Md., 73.

WHY MASONRY SEEKS THE DARK.

"'News in Masonry' * * * only tends to belittle the fraternity and bring it into contempt." * * * "In silence and in secrecy her beneficent work is performed."—1888, Md., 14.

Then Masonry fears the light! Why?

"Brotherly love and charity do not abound."—1847, Md., 28.

"Occasionally a Masonic lodge gets on the down grade through some unfortunate chain of circumstances, until it becomes a stench that has to be abated."—1889, Md., 44.

"Masonry is not a reformatory institution. If she receives a bad man he is likely to continue bad to her shame and annoyance."—Grand Master Davis of Idaho; 1888, Md., 149.

"After partaking of the hospitality of the brethren of Maryland, I feel that I am much better prepared for snake bites than I am for making speeches."—Grand Master Tillotson of Vermont at the dedication of the Baltimore Temple; 1908, Md., 136. What happened on this occasion would not induce a Prohibitionist to join. To get an idea of the different brands that were served read the 1909 report.

DO MASONS INFLICT PUNISHMENT?

Article XXIII, Section 25 of the Constitution of the Grand Lodge of Maryland says: "Every lodge may exercise the rights of discipline over Masons, not members of any lodge who reside in the vicinity of such lodge, so far as may relate to the Masonic conduct of such Masons while resident there."

"Once a Mason, always a 'Mason,' eh!"

"Violation of the law of the land is a Masonic offense, and charges must be preferred as though no trial has taken place in the civil tribunal."—Grand Master of Connecticut; 1878, Md., 14.

"Masonry could not exist a moment; it would not have lived longer than language, races and

empires if it had tolerated insubordination or rebellion against its authority."—Richard Vaux, Pa.; 1862, Md., 45.

Here is Masonic justice:

The Grand Master learned that the Master of one of the lodges was a defaulter in a bank. He did not wait for the verdict of the court, but at once arrested the jewel of office from that Master and placed a Past Master in charge of the lodge. He also directed the Junior Warden to prefer charges against the defaulter."—1907, D. C., 377.

Compare this treatment with the effort to assist Morse (quoted on a preceding page) to escape a just punishment, and you will mentally shout, "Consistency, thou art a jewel!"

"Conflicts between the civil and spiritual authorities are likely to occur where a lodge occupies the dual relation of holding a charter from the State and another from the Grand Lodge.

" * * * In matters of discipline the spiritual authority of the Grand Lodge should be supreme."—Brother E. T. Schultz of Maryland; 1909, Md., 98.

{ "Masonry is a sovereignty and a law unto itself."—Brother Robert Vaux of Pennsylvania; 1862, Md., 45.

In the history of the Order we find as many as 32 cases of appeal in one Grand Lodge in one year from punishments inflicted by lodges. In legal reports we find an occasional case carried to the civil courts. The Maryland Report for 1882, p. 36, shows the annual suspensions and expulsions of 20,315 in the United States and Canada.

"The common rule in law that it is 'better that ninety-nine guilty ones escape than one innocent person should be unjustly punished' must be reversed when applied to Masonry, for it is far better that ninety-nine faithful craftsmen should be temporarily deprived of their Masonic privileges than one contentious, refractory or unworthy member should gain admission within a lodge and thus disturb the

peace and harmony of the whole.”—1867, Md., 44. What a pernicious doctrine!

Such teaching Masonry claims is aiding “to create the highest order of moral ethics.”—1907, Md., 107. Note “moral ethics.”

Any man seeking membership in this Order reminds us of the frogs praying for a king in Aesop’s Fable.

“The idea that a Master Mason of the State of Virginia can be penalized by a Masonic lodge in a jurisdiction in which he may be sojourning for an offense, in no way in violation of his Masonic obligations, or the civil law in the jurisdiction in which said Virginia Mason may be residing, and which, in the State of Virginia, would not be recognized by the Masonic fraternity as an offense, either against Masonry, morality or the law of the land, is so abhorrent to our sense of simple right and justice, and what should be comity between Grand Lodges, that we cannot for a moment imagine that, on careful consideration, either the grand or subordinate lodges of Tennessee could take any action against the said Virginia Mason. There are certain fundamental principles underlying the institution of Freemasonry which no man, or set of men, can ever violate, and one of these is the undisputed right to Masonic life and liberty, not checked by any trammels except those thrown around the institution by the great landmarks.”

“The Grand Lodge of Tennessee, of course, has the right to enact who shall become members of the institution in Tennessee and can make the violation of any law, no matter how trivial, penal to any Mason who owes it allegiance and is enrolled upon its list of members, but it cannot enter the jurisdiction of the State of Virginia indirectly and punish a Virginia Mason for any offense except that which is against the fundamental laws of universal Masonry applying to all jurisdictions, and to the great moral law alike. We trust that our brethren of Tennessee on careful consideration

may prevent any breach which might occur by taking action in the case mentioned by the Grand Master not justified by the ancient landmarks of Masonry."—1907, D. C., 501-2. The correspondent makes the introductory remark that this "is a study."

What these landmarks are no one seems to know.

"As he [Richard Vaux] intimates, it is impossible to define landmarks."—1889, Md., 134.

"All Masons agree that there are 'Landmarks,' but scarcely any two agree as to what they are. Some contend that there are 25; others, 18; others, 7, and we believe there are some who say that there are only 3."—1892, Md., 141.

Is Masonry not a dangerous institution when it tells ignorant men that they have a right to inflict punishment on such indefinite grounds? Is it any wonder that a monument stands at Batavia, N. Y., to the memory of the fearless, noble-hearted Captain William Morgan who was murdered by Masons because he claimed his cardinal right of free speech?

"A disclosure of any of the secrets which a Mason has promised to conceal and never reveal is a heinous crime."—A. G. Mackey (33°), Jurisprudence, p. 511.

"The garments of Masonry are stained with blood."—Hon. William L. Stone, member of Grand Lodge and Grand Chapter of New York.

How to Accomplish More Than by Attending Lodge.

Save the money you would pay the lodge. Add to this the profit of the time saved in not attending lodge, and you will never be humiliated by having to accept a 15-cent bed at the hands of Masonic charity in a strange city. Devote your spare time to books. They are your best friends. Here is what a prominent Mason has said: "When will men, and Masons

in particular, learn that no great attainments can be made in the mental or moral world without great labor, and often not without extreme fatigue of mind and body."—1889, Md., 61. This is the golden key that opens the way to success—not Masonry.

History of a Suit Against Masons.

Masons pretend that a man has no standing in our courts. This is as big a falsehood as any I have refuted. When my lodge misused me, I decided to carry it to court, if necessary. My interviews with attorneys were unsatisfactory, as they said a man could do nothing. I then began a study of the case myself. I found the law, and here it is: "It is insisted in the first place that the decree below is erroneous, because the appellees, being members of a voluntary incorporated association, are incapable of suing at law or in equity. No authority was referred to in support of this position, and none we believe can be found. It is true the Statute 43 of Elizabeth is not in force in this State, but it is an error to suppose the claim of the appellees is based upon or in any manner depends upon the provisions of that statute. * * * Voluntary associations are recognized by law and the right of the members to sue in matters pertaining to or affecting their interests is expressly asserted in *Fells vs. Read*, 3 Ves., 70; *Lloyd vs. Loring*, 6 Ves., 773; *Babb vs. Read*, 5 Rawle, 151, and *Beaty vs. Kurtz*, 2 Pet., 566. In *Lloyd vs. Loring* the suit was between members of a lodge of Freemasons, and Lord Eldin held that, although they could not sue in a corporate capacity, they might do so as members of the society. In this case the appellees in their answer claim as members of a voluntary association, and therefore come within the principles of the above cases."—*Mears vs. Moulton*; 30, Md. Law Reports, p. 142.

This establishes the right to sue the individual members of a lodge who wrong anyone. Here is where many lawyers make a mistake in handling a case of this kind.

You will note in reading the following declaration (complaint) that I am not trying to retain membership in the Order, but aiming at damages and a prevention of further persecution. I am still unjustly on the black-list of the Grand Lodge, notwithstanding the fact that the lower lodge has expunged its records, thus placing me in good standing. I have learned of numerous cases of this kind and it is time to prevent this unspeakable method of assassinating reputations.

"Reputation and honor are no less precious to good men than bodily safety and freedom. In some cases they are dearer than life itself. It is needful for the peace and welfare of a civilized commonwealth that the laws should protect the reputation as well as the person of the citizen."—Vice-Chancellor Malins in *Dixon vs. Holden*; L. R. 7 Eq., 492.

The following declaration is based on the decision of the *P. W. & B. R. R. Co. vs. Constable*; 39, Md. Law Reports, 149. It is marked "Breach of Contract," but it is an "action on the case." It was marked for a purpose. The names should have been given in full, but these could be amended on motion:

"Circuit Court,

"County of Washington, State of Maryland, ss:

"BREACH OF CONTRACT.

"A. G. Fuss, Plaintiff, in proper person, sues John B. Fleming, J. Grason Steffey, William H. Beard, Frank H. Tate, J. A. Hawkin, J. B. H. Bowser and Frank E. Norcross, Defendants.

"A. G. Fuss of Williamsport avers and declares that on the 9th of July, 1899, plaintiff was made a Master Mason by Medairy Lodge

No. 140 of Williamsport, and was granted all the rights and privileges of membership in said lodge; that said membership continued uninterrupted until November 5, 1906.

"That the defendants on the said date, November 5, 1906, suspended plaintiff from membership without cause and in violation of the constitution, which, with the by-laws, is a written agreement or contract mutually shielding and binding the members of the Order.

"That plaintiff had no knowledge whatever of the contemplated action of the defendants, who in thus taking action without due notice, violated and broke that section of the constitution or contract known as 'Section 18,' which reads as follows:

" 'Any subordinate lodge may suspend from all the rights and privileges of Masonry, without trial, any member who shall fail to pay his regular dues for one year, provided that no member shall be so suspended until he shall have had at least one month's notice of the intention of the lodge to take action upon his delinquency, and the penalty to which he renders himself liable by failure to liquidate his indebtedness.'

"That the defendants caused to be published in the 'Proceedings of the Grand Lodge, A. F. & A. M. of Maryland,' plaintiff's name in a suspended or black list, which impliedly demanded that plaintiff be deprived of all the rights and benefits of Masonry and be ostracised by all Masons, and said publication has been distributed to nearly every part of the world and has become a record as permanent as the archives of Masonry.

"That defendants have allowed the said 'Proceedings' to be published two successive years, since the 'Proceedings' complained of, with knowledge of their illegal acts, without retracting said stigma.

"That defendants have impliedly acknowledged their wrong-doing by expunging the sub-

ordinate lodge records of all actions taken against plaintiff, but have persistently refused to make any amends for the wrongs done plaintiff.

"That plaintiff approached defendants, some of them repeatedly, telling them of the illegal and unjust suspension. After receiving false promises for nearly six months, plaintiff addressed a letter to the lodge demanding an annulment of said illegal action. Two committees were appointed, one subsequent to the other, to investigate the complaint made in plaintiff's letter, and the chairman of the first committee wrote plaintiff, saying the 'Committee will confer with you at an early date.' Said written promise was as worthless as the false promises that preceded it. Neither committee has conferred with plaintiff to this day.

"That after nearly nine months' futile effort to induce the said defendants to respect the said constitution and by-laws, plaintiff addressed a letter to the Grand Master to be laid before the Grand Lodge. After the lapse of a reasonable time, plaintiff wrote the said Grand Master, asking if he had received plaintiff's letter, to which the said Grand Master replied: 'Your postal to hand and contents noted. The letter of the 16th mentioned by you has not been received.'

"Plaintiff then sent said Grand Master a copy of said letter, which was an appeal for justice, by registered mail. Plaintiff then received a letter from said Grand Master containing the following pertinent statements: 'After receiving your letter of the 17th, I immediately recognized it as a copy of a letter I had received some time since, and which upon receipt I threw into the waste-paper basket for the reason that in your appeal to me you prefaced this appeal with a threat. * * *'

"(The threats herein mentioned were against the subordinate lodge in reference to bringing this action.)

"I regret that in your second letter you enter another threat. However, I will pass this over, and have to advise you that I have referred the whole matter to the Committee on Grievance of the Grand Lodge, which committee will in due course take up your appeal and present it for final action to the Grand Lodge at its session in November.' After some juggling on the part of defendants, the said Grievance Committtee seemed to table the charges and the said defendants have since then pursued a policy of persecution. The Supreme Court of the United States, composed of some of the most learned men in the legal profession, enjoying the greatest respect of any institution of our Government, guards the civil rights of individuals so zealously that even a guilty criminal's case receives the profoundest deliberations of that court, if there is a shadow overcasting his civil rights; yet Masonry in Maryland does not hesitate to sacrifice a man's good name on the altar of Mammon, even though he has come to the lodge well recommended for uprightness and honor by those who have known him from childhood.

"That plaintiff has been in ill-health for more than three years. In May plaintiff suffered severe illness and upon convalescence went to Johns Hopkins Hospital for treatment. While there in a critical condition defendants tried to serve plaintiff by registered mail with charges for not obeying a peremptory notice, which they had no right to issue, and expel plaintiff, designing thus, in accord with threats, to humiliate, degrade and defame plaintiff in a greater degree, if possible, than the said wrongful acts averred above.

"That the above declared wrong-doing of defendants has caused plaintiff the loss of friendships, and subjected him to sneers and jibes, great mental distress, humiliation, worry, loss and caused undue exertion during sickness and ill-health.

"Plaintiff claims ten thousand dollars from defendants.

"A. G. FUSS,

"Plaintiff in proper person."

By demurrer the defendants acknowledge the truth of the above, but claimed there was no ground for a cause of action.

I was thrown out of court on the very trick in practice that I took most careful methods to avoid. The method is as old as technical law and would have been an admirable joke for Judge Jeffreis' court. The clerk, a 32d degree Mason, would not give me the information as to this court's practice in bringing the demurred to trial. I appealed to one of the most scholarly judges on the Supreme Bench of Baltimore to learn the practice. I intimated my fears to him, a true lover of justice, and he replied as though he felt it an unintentional reproach to the whole judiciary: "No judge would allow practice of that kind. That would not be justice. Such practice would bring our courts into disrepute." With this assurance I shortly afterwards saw the clerk, a Royal Arch Mason, who had been elected in November, and he told me the practice was the same as Baltimore city. The following letter will give the facts:

"Williamsport, Md., March 18, 1910.

"Honorable A. Hunter Boyd,

"Chief Judge Circuit Court,

"Cumberland, Md.

"Honorable Sir:

"A short time ago I was non prossed in Washington county under peculiar circumstances. A demurrer was filed to my declaration last November. On being served with the demurrer, not knowing the local practice and having had trouble in getting information from the clerk, I wrote the judge presiding, asking him not to grant an ex parte hearing before I could learn the practice of the court if per-

sonal service were not required by the rules of the court.

"I saw the clerk personally after this and he told me the practice would require personal service before the trial of the demurrer the same as in Baltimore city. He read the blank form used there so he could not have misunderstood the question. In court he said he told me he would let me know if the case were called for trial before the regular term—an absurdity according to what now seems to be the practice.

"At the February term the case was called, the demurrer withdrawn and a motion for non pros granted two hours before I reached court, although the judge presiding was shown a letter to the clerk from me, saying I would be in court not later than that day. The judge was pleased to misconstrue my letter over my protest and reaffirm the non pros.

"One of the leading jurists of Baltimore city says that he is not aware of any practice that would allow the withdrawal of a demurrer and the granting of a non pros without notice to the plaintiff.* The Washington county judge says this is perfectly regular, but I am unable to find any written rule for such practice. I am of the belief that a demurrer takes the case from the regular calendar until the demurrer is tried. The same Baltimore judge also said no judge would allow such practice because it would not be granting justice.

"If we had another judge in Washington county we could go into equity, I believe, on the grounds of misapprehension or one of the other equitable grounds, and obtain relief by a restraining order, have the facts brought to light and the case restored to the calendar where it justly belongs.

*Here is what he said in his own words, from a letter written in reply to one telling him that what I had feared happened: "I am not myself acquainted with the practice that would permit a defendant to demur to a declaration, then withdraw his demurrer and non pros the plaintiff without giving him notice that the demurrer had been dismissed." Dated February 26, 1910.

"The judge reproached me because I had not employed a local attorney. He made no other excuse for what seems to be a denial of justice. This he expressed in such a manner that one might imagine a citizen is guilty of something little short of crime when he is unwillingly forced by the nature of the case to assume the civil rights our forefathers cherished and guarded so zealously. A learned judge in Baltimore has said that practice such as this will bring our courts into disrepute.

"I appeal to you as Chief Judge of this circuit to know whether or not you can and will grant relief as suggested above, or otherwise, if I present to you an affidavit setting forth in detail the facts above stated.

"Very sincerely yours."

In reply I received a courteous letter, saying he could not grant relief, "as one judge of a circuit cannot with propriety review the action of another, even if he differed with him."

ANSWER TO GRAND MASTER THOMAS J. SHRYOCK'S LETTER.

In his letter to me of August 31, 1908, the Grand Master, Thomas J. Shryock, says: "I immediately recognized it as a copy of a letter I had received some time since, and which upon receipt I threw into the waste-paper basket, for the reason that in your appeal to me you prefaced this appeal with a threat, which, if you are a Mason, you should readily understand was certainly not the proper way to address the Grand Master.

"I regret that in your second letter you enter another threat. However, I will pass this over and have to advise you that I have referred the whole matter to the Committee on Grievance of the Grand Lodge," etc.

"How consistent (?) our Grand Master is! Consistency is one of the Masonic virtues. And I find that in 1867, Md., 67, 'Firmness is a Masonic virtue;' also, 'and should always be observed in preserving the purity of the Order.'"

Does your prerogative, Brother Shryock, allow you to override this slight virtue to indulge your antipathy for the courts of law?

Did you think you could intimidate me by your implied threat in sending "the whole matter" to the Grand Lodge? How dare you, without just excuse, add gross insult to inexcusable injury? Do you not know that the illustrious Dr. Johnson, whom you undoubtedly claim as a Mason, said that "a man has no more right to say an uncivil thing than he has to act one; no more right to say a rude thing to another than he has to knock him down?" Yet, in reply to my appeal for justice—an appeal to you to uphold the Constitution and By-Laws which you have many times sworn to support—you offer an insult equivalent to spitting into my face. What would Dr. Johnson have said of such incivility?

Do you think your past record is unknown? Have you not found in the history of the Grand Lodge of Maryland that she has been successful only in using unscrupulous methods such as I have pointed out? Is this not the history of all Masonic lodges? You will pardon me for the implication that you do not know all Masonic history, although you may be "a fountain of light and wisdom" (1884, Md., 57), when I quote from James Hardie's "Monitor" in support of my theory: "Cardinal Woolsey appointed Grand Master on the accession of Henry VIII, and, notwithstanding his bad conduct in other respects, he was very attentive to the concerns of the fraternity, who prospered greatly under his administration."—New York, 1819, p. 297.

Did Southey have Masonry in mind when he wrote this?

"Here I could shelter him
With noble and right reverend precedents,
And show by sanction of authority
That 'tis a very honorable thing
To thrive by dirty ways."

"Now, go as one who has been stunned
 And half of sense forlorn,
 To rise a sadder and a wiser man
 Upon the morrow morn."

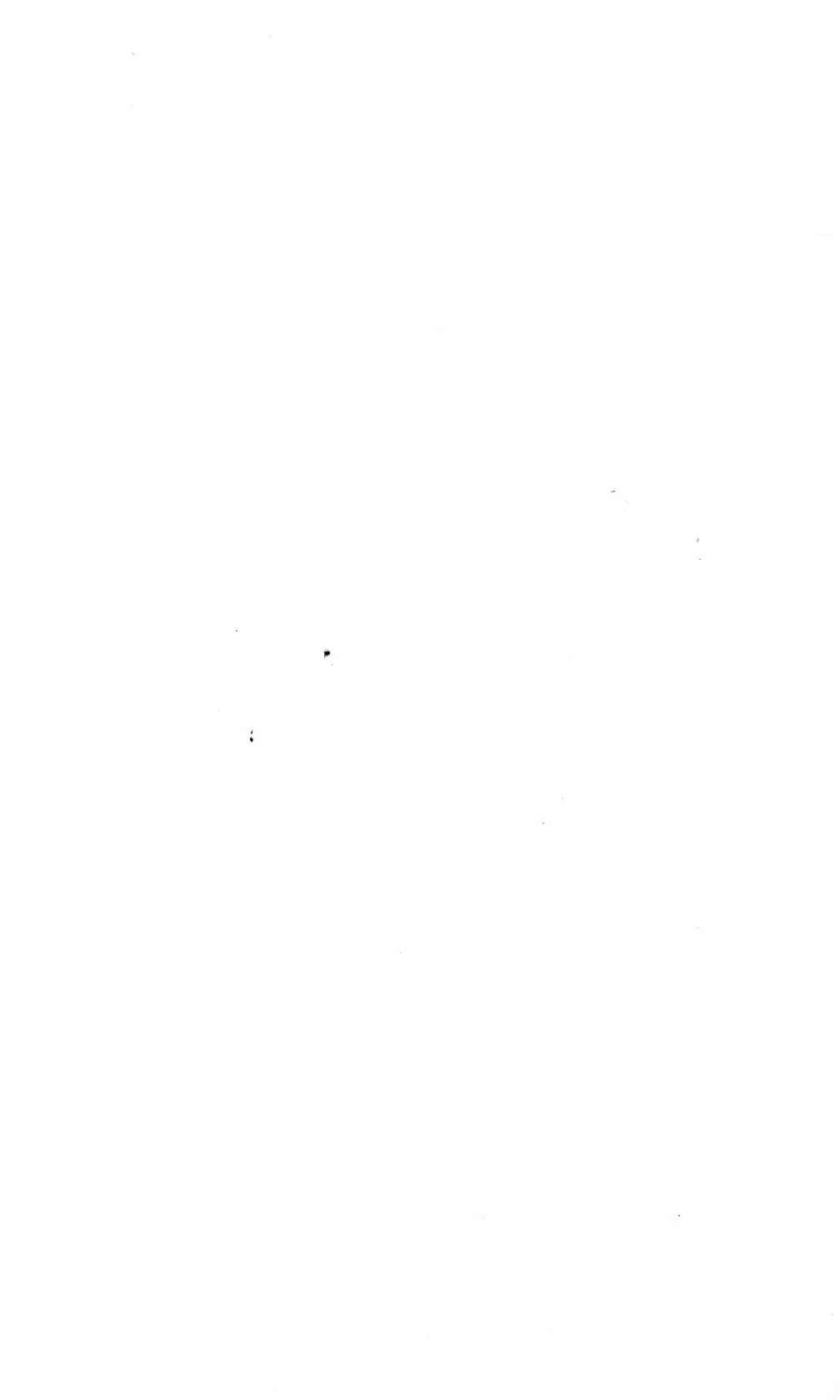
—The Ancient Mariner.

TO EVERY GOOD CITIZEN.

I have now, I believe, fully demonstrated that Masonry is neither ancient nor honorable by the inadvertent or unguarded testimony of the leading Masons of the last half century, as well as by the testimony of many others. You will note that most of my authorities are Grand Masters and the correspondents of Grand Lodges who, in many cases, are the brightest men in Masonry. If you believe, as Captain Morgan did and as I do, that "the bane of our civil institutions is to be found in Masonry," then I ask you to call this book to the attention of your friends. It is your duty as a citizen. If you know anyone you wish to protect against this snare, send him a circular of this book, with a letter, or send his name to the author. It will be highly appreciated, and you will be richer, as a free people enjoy blessings only in so far as each individual does his full duty toward his fellow-man.

"What constitutes a state?
 Not high-raised battlements or labored mound,
 Thick wall or moated gate;
 Not cities proud with spires and turrets
 crowned;
 Not bays and broad-armed ports,
 Where, laughing at the storm, rich navies ride;
 Not starred and spangled courts
 Where low-browed baseness wafts perfume to
 pride;
 No: men—high-minded men,
 With powers as far above dull brutes endued
 In forest, brake or den,
 As beasts excel cold rocks and brambles rude—
 Men who their duties know,
 But know their rights, and knowing, dare main-
 tain.

—Sir William Jones.





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DATE DUE

AUG 9 1982	AUG 27 1987	MAR 14 1988
AUG 9 1985	SEP 2 1987	AUG 06 1988
APR 5 1985	SEP 14 1987	AUG 03 1988
APR 9 1987	MAR 5 1988	DEC 22 1987
JAN 4 1986	MAR 17 1988	DEC 10 1987
MAR 17 1988		JUN 17 1988
APR 12 1988		JUN 17 1988
NOV 7 1987		
NOV 19 1987	APR 14 1988	
JAN 30 1987	DEC 10 1987	
JAN 27 1987	DEC 14 1987	
MAR 6 1987	FEB 09 1988	
JAN 29 1988		
SEP 8 1987	FEB 19 1988	
	FEB 29 1988	

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MAR 12 1993

